

चिन् १.० Know, revive. *Mode VI.*

Common Form. १. अचेतीन्, अचेतिष्ठां, अचेतिषुः; &c.

निज् १.० Sharpen. *Mode XI.*

Proper Form. १. अनेजिष्ट, अनेजिषातां, अनेजिषत; &c.

कुष् ०.० Draw forth. *Mode VI.*

Common Form. १. अकोषीन्, अकोषिष्ठां, अकोषिषुः; &c.

नृन् १.० Dance. *Mode VI.*

Common Form. १. अनतीन्, अनतिष्ठां, अनतिषुः; &c.

कुन् ०.० Cut. *Mode VI.*

Common Form. १. अकतीन्, अकतिष्ठां, अकतिषुः; &c.

The following are examples of the exceptions to the foregoing rule.

कुद् ०.० Crook, bend. *Mode VI.*

Common Form. १. अकुटीन्, अकुटिष्ठां, अकुटिषुः; &c.

So, जुद् ०.० Cut, स्फुर् ०.० Expand, कुक् ०.० Shrink, जुङ् ०.० Join, pair, नुङ् ०.० Tear, &c. &c. in all about twenty-seven roots of the class कुटादि.

पुष्प् १.० Flower, blossom. *Mode VI.*

This root ending in a double consonant, its vowel being long by position, undergoes no change by the foregoing rule.

Common Form. १. अपुष्पोन्, अपुष्पिष्ठां, अपुष्पिषुः; &c.

दीप् १.० Shine, enlighten. *Mode XI.*

This root having a long vowel does not change it. See rule 430.

Proper Form. १. अदीपिष्ट, अदीपिषातां, अदीपिषत; &c.

Obs. This root makes also अदीपि in the first person singular.

431. THE roots यम् १. Stop, cease, refrain from, रम् १. Sport, play, and नम् १. (for णम्) Bend, bow in saluting, take इ with स् prefixed, and

and consequently are conjugated in the *common* form after *Mode VII*. Their vowels suffer no change by rule 429.

यम् ^{1.} Stop, cease, refrain from. *Mode VII*.

Common Form. 1. अयंसीन्, अयंसिषातां, अयंसिषुः; &c.

So रम् and नम्.

432. IF a root, which does not admit of the prefix इ in the third preterit, end in a consonant, single or double, its penultimate vowel is augmented; अ to आ, इ or ई to ऐ, उ or ऊ to औ, ऋ or ॠ to आर्, &c. when conjugated in the *common* form after *Mode V*, with the terminations सीन्, स्तां, सुः, &c. &c. but no change takes place before *Modes II, III, IV, IX, X*. If the penultimate be ऋ, it may be changed also to र्.

433. THOSE roots in the popular lists marked औ, do not require the prefix इ in the third preterit, of which the following are conjugated according to *Mode V* in the *common* form, and *Mode X* in the *proper*.

पच् ^{4.c.} Drefs food.

Common Form. 1. अपाक्षीन्, अपाक्षां, अपाक्षुः; 2. अपाक्षीः, अपाक्षं, अपाक्ष; 3. अपाक्षं, अपाक्ष्व, अपाक्ष्म.

Proper Form. 1. अपक्त, अपक्षानां, अपक्षत; 2. अपक्थाः, अपक्षाथां, अपग्ध्वं; 3. अपक्षि, अपक्ष्वहि, अपक्ष्महि.

प्रच्छ् ^{6.c.} Ask.

Common Form. 1. अप्राक्षीन्, अप्राक्षां, अप्राक्षुः; &c.

त्यज् ^{1.c.} Quit, leave, forsake.

Common Form. 1. अत्याक्षीन्, अत्याक्षां, अत्याक्षुः; &c.

So भज् ^{7.c.} Divide, serve, भञ्ज् ^{7.c.} Break.

भृञ्ज्

भृञ् ^{6.c.7.} Fry. This root makes अभ्राक्षीन् and अभ्राक्षीन् in the *common* form, and अभ्रष्ट, अभ्रक्षतां, &c. in the *proper*.

भुञ् ^{7.c.} Eat, devour, enjoy, अभोक्षीन्, &c.

मस्ञ् or मज्ज् ^{6.c.} Dive, immerge, bathe, अमाक्षीन्, &c.

यञ् ^{1.c.} Worship, अयाक्षीन्, &c.

युञ् ^{4.c.} Unite mentally, अयुक्त, अयुक्षतां, &c.

रञ् ^{4.c.7.} Colour, dye, अराक्षीन्, &c.

रञ् ^{6.c.} Break, अरोक्षीन्, &c.

संग् for षंग् ^{1.c.} Accompany, असांक्षीन्, &c.

स्वञ् for ष्वञ् ^{1.c.} Embrace, अस्वङ्क, अस्वक्षतां, &c.

सृञ् ^{4.c.6.c.} Create, let go, अमक्षीन् or अन्नाक्षीन्, &c. असृक्त, असृक्षतां, &c.

तुद् ^{6.c.7.} Teaze, vex, goad.

Common Form. 1. अतौत्सीन्, अतौत्तां, अतौत्सुः; &c.

Proper Form. 1. अनुत्त, अनुत्मानां, अनुत्सन; &c.

So तुद् for णुद् ^{6.c.7.} Send, अनौत्सीन् &c. अनुत्त, अनुत्मानां, &c.

हृद् ^{1.c.} Void excrement, अहात्सीन्, &c.

विद् ^{4.c.} Be, become, अवित्त, अवित्तमानां, &c.

बध् ^{1.c.} Bind, fasten. The initial ब् being a third letter, is changed to a fourth, or its proper aspirate, when म् is dropped, and the final ध् with the त् of the termination, forms ड्. अभत्सीन्, अबाद्धां, अभत्सुः; &c.

बन्ध् ^{6.c.} Bind, fasten, अभत्सीन्; &c.

राध् ^{4.c.} Finish, accomplish, perfect, makes अरात्सीन्, अरातां, अरात्सुः; &c.

बध् ^{4.c.} Kill, hunt game, अबात्सीन्, अबातां, &c.

बुध्

बुध् ४० This root in the first perfect has two forms; as अबोधि or अबुद्ध, अभुत्सतां, अभुत्सन्; *Obs.* Some authors make the radical vowel long when an initial third letter is changed to the fourth of its own class, thus making अभूत्सतां, &c.

युध् ४० Fight, makes अयुद्ध, अयुत्सतां, अयुत्सन्; &c.

रुध् ४० Desire. अरुद्ध, अरुत्सतां, अरुत्सन्; &c.

शुध् ४० Cleanse, purify, अशुद्ध, अशुत्सतां, अशुत्सन्; &c.

सिध् for षिध् ४० Finish, complete, अमैत्सीत्, &c. &c.

साध् ४० for षाध् ४० Finish, accomplish, अमात्सीत्, &c.

मन् १० Mind, understand, makes अमन्त, अमन्तां, अमन्त; &c.

क्षिप् १०, १०, ४० Throw, fling, अक्षैप्सीत्, अक्षैप्तां, &c. अक्षिप्, अक्षिप्तां, अक्षिप्सन्; &c.

कुप् १० Touch, अकृप्सीत्, &c.

वप् १०, १० Sow seed, weave. अवाप्सीत्, &c. अवप्त्; &c.

शप् १०, १० Curse, अशाप्सीत्, &c. अशप्त्; अशप्तां; &c.

स्वप् for ध्रुप् २० Sleep, अस्वाप्सीत्, &c.

सृप् १० Slip, slide, glide, असार्प्सीत् or अत्ताप्सीत्; &c.

रभ् १० Be engaged, amused, अरब्ध, अरब्धतां, अरब्धन्; &c.

लभ् १० Obtain, attain, get, अलब्ध, अलब्धतां, अलब्धन्; &c.

कृश् ४० Lessen, make thin, अकाक्षीत् or अक्राक्षीत्, &c. This root may also follow *Mode IV*, and make अकृक्षन्, अकृषतां, अकृक्षन्.

दंश् १० Bite, अदांक्षीत्, अदांक्षां, अदांक्षुः; &c.

मश् २० Make a noise, be angry. अमक्षन्, अमक्षतां, अमक्षन्; &c.

मृश् १० Advise, counsel, अमाक्षीत् or अम्राक्षीत्, &c. This root may also be conjugated after *Mode IV*, making अमृक्षन्, &c.

स्पृश् १० Touch, अस्पाक्षीत् or अस्याक्षीत्, &c. *Obs.* This root may be also conjugated after *Mode IV*, and thus make अस्पृक्षन्, अस्पृक्षतां, अस्पृक्षन्; &c.

वस् ^{1.c.} Stay, remain, dwell, अवात्सीत्, अवास्तां, &c. *Obs.* This root changes स् to न् before स्.

दह् ^{1.c.} Burn. The final ह् of this root is changed to क्, subject to the changes of orthography, and the initial ह् being a third letter, is changed to its fourth ध्, when स् is not dropped. अधाक्षीन्, अदाग्धां, अधाक्षुः, &c. अदग्ध, अधक्षातां, अधक्षन्, &c.

नह् ^{4.c.} Tie, bind. The radical ह् is changed to ध्, still subject to other changes, अनात्सीन्, अनाज्ञां, अनात्सुः, &c. अनञ्ज, अनत्सानां, अनत्सन्, &c.

वह् ^{1.c.} Bear, carry. The final ह् of this root is changed to इ, subject to other mutations. When स् is dropped, the radical अ is changed to ओ instead of आ. अवाक्षीन्, अवोढां, अवाक्षुः, &c. अवोढ, अवाक्षानां, अवाक्षन्, &c.

435. OF roots which do not require the affix ई, such as end in ह्, श्, or ष्, whose penultimate is any vowel but अ or आ, follow *Mode IV* in the *common* form, and *Mode VIII* or *X* in the *proper*. श्लिष्, when it means *embrace*, is included in this rule; but when it means *cling* (as lac about a twig,) it is conjugated after *Mode II*. दृश् See, is also excluded from this rule; it is conjugated after *Mode V* or *II*. गुह् Hide, दुह् Milk, दिह् Stain, pollute, defile, taint, and लिह् Lick, are conjugated in the *proper* form, either after *Mode X*, or *VIII*.

वृश् ^{1.c.} Cry out, make a loud noise. अकृक्षन्, &c.

कृश् ^{4.c.} Make less, or thin, अकृक्षन्, अकृक्षतां, &c. *Obs.* This root, as before shewn, may also follow *Mode V*.

दिश् ^{6.c.} Show, direct, point out, अदिक्षन्, अदिक्षतां, &c. अदिष्ट, अदिक्षानां, अदिक्षन्, &c. *IV* and *X*.

मृश ^{००}. Counsel, advise, अमृशन्, अमृशतां, अमृशन्; &c. *Obs.* This root may likewise follow *Mode V*, as before seen.

रृश ^{००}. Injure, hurt, अरृशन्, अरृशतां, अरृशन्; &c.

रिश ^{००}. Injure, hurt, अरिशन्, अरिशतां, अरिशन्; &c.

लिश ^{००}. Make less, अलिशन्, अलिशतां, अलिशन्; &c.

विश ^{००}. Enter, अविशन्, अविशतां, अविशन्; &c.

स्पृश ^{००}. Touch. अस्पृशन्, अस्पृशतां, अस्पृशन्, &c. *Obs.* This root may also be conjugated after *Mode V*, as before seen.

कृष ^{१०}. Draw, plough, अकृषन्, अकृषतां, अकृषन्; &c.

त्विष् ^{१००}. Turn, shine, अत्विषन्, अत्विषतां, अत्विषन्; &c.
अत्विषन्, अत्विषतां, अत्विषन्; &c.

द्विष् ^{२००}. Hate, अद्विषन्, अद्विषतां, अद्विषन्; &c. अद्विष्ट,
अद्विषतां, अद्विषन्; &c. IV and X.

पिष् ^{३०}. Pound, अपिषन्, अपिषतां, अपिषन्; &c.

विष् ^{००}. Poison, अविषन्, अविषतां, अविषन्; &c.

श्लिष् ^{४०}. Embrace, अश्लिषन्, अश्लिषतां, अश्लिषन्, &c. v. r. 435.

गुह ^{१००}. Hide, अगुहन्, अगुहतां, अगुहन्; &c. अगूढ or अगुहन्,
अगुहतां, अगुहन्; &c. See rule 425.

दिह ^{२००}. Taint, stain, pollute, defile, अधिषन्, अधिषतां, अधिषन्;
&c. अधिषन् or अधिगुह, अधिषतां, अधिषन्; &c. v. r. 435.

दुह ^{२००}. Milk a cow, अधुषन्, अधुषतां, अधुषन्; &c. अदुग्ध or
अधुषन्, अधुषतां, अधुषन्; &c. See rule 425.

मिह ^{१०}. Make water, अमिषन्, अमिषतां, अमिषन्; &c.

रह ^{१०}. Grow, mount, अरहन्, अरहतां, अरहन्; &c.

लिह ^{२००}. Lick, अलिषन्, अलिषतां, अलिषन्; &c. अलिषन् or
अलीढ, अलिषतां, अलिषन्; See rule 425.

लुह ^{१०}. Covet, अलुषन्, अलुषतां, अलुषन्; &c.

436. OF roots terminating in silent consonants the undermentioned are conjugated according to *Mode II* in the *common* form of the third preterit, and in the *proper* form *Modes IX* or *X*:

—The class of roots of the fourth conjugation called **पुषादि**, already enumerated in pages 218, 219, and 220 of this work, the first of which is **पुष्**, and the last **गृध्**.

—The class of roots of the first conjugation, called, from **द्युन्** Shine, **द्युतादि**, of which the following is a list:—**द्युन्** Shine, **शुम्** Shine, **रूच्** Shine, be pleasing or agreeable, **श्विन्** Grow white, **मिद्** Grow liquid, or unctuous, melt with affection, **षिद्** Become moist, sweat, **घुट्** Turn about, return, exchange, barter, **रुद्** Strike again, resist, oppose, **लुट्** or **लुट्** Tumble or roll on the ground with pain or affliction, **क्षुम्** Be agitated, confused, disquieted, disturbed, **णम्** Injure, hurt, **तुम्** Injure, hurt, **लम्**, **शंस**, or **भ्रंश्**, Fall from, **ध्वंस्** Depart, fall from, **तृम्** Trust, confide, have confidence, **वृन्** Circulate, be current, come to pass, **वृध्** Increase, grow large, **शृध्** Break wind, **स्यद्** Leak, ooze, run out, and **कप्** or **क्लप्** Have power, be formed. *Obs.* These roots (**द्युतादि**), in every other tense, but the third preterit, are confined to the *proper* form, take **इ**, and are conjugated after *Mode XI*, as **अद्योनिष्ट**, &c.

—All roots in the popular lists distinguished by a servile **लृ**, such as—**सृप्** ^{1.c.} Go, slip, slide, **गम्** ^{1.c.} Go, **षद्** or **सद्** ^{1.c.c.} Sink, fail, give way, yield, **शद्** ^{1.c.c.} Wither, perish, **आप्** ^{3.c.} Find, obtain, get, **शक्** Be able **मुच्** ^{6.c.p.} Quit, leave, get free, **विद्** ^{6.c.p.} Find, get, obtain, **शिष्** ^{7.c.} Distinguish, describe, **पिष** ^{7.c.} Pound, **पत्** ^{1.c.} Fall, move, **लुप्** ^{6.c.p.} Cut off, &c.

—**शाम्** ^{3.c.} Govern; also, in the active voice, **वच्** ^{3.c.} Speak (used for **ब्रू** of the same signification, which wants the third preterit), **अश** ^{4.c.} Hurl, throw, **लिप्** ^{6.c.p.} Plaster, smear, daub, write, **षिच्** ^{6.c.p.} Shed water, sprinkle.

Of the above mentioned roots, पत् ^{1.c.} Fall, becomes पप्त्, णश् ^{4.c.} Perish, becomes नश् or नेश्, रध् ^{4.c.} Injure, becomes रन्ध्, and शास् ^{2.c.} Govern, becomes शिष्, वच् ^{2.c.} Speak, becomes वोच्, अस् ^{4.c.} Hurl, throw, becomes स्थ्, and such roots as have a nasal before the final, drop it before the terminations of *Mode II*, after which they, with all the others, may be conjugated after the following example, in the *common* form of the third preterit.

पुष् ^{4.c.} Nourish, cherish, feed.

- Common Form.* 1. अपुषत्, अपुषतां, अपुषन्;
2. अपुषः, अपुषतं, अपुषत;
3. अपुषं, अपुषाव, अपुषाम.

मुच् ^{4.c.v.} Release. *Modes II and X.*

- Common Form.* 1. अमुचत्, अमुचतां, अमुचन्; &c.
Proper Form. 1. अमुक्त, अमुक्षतां, अमुक्षत; &c.

पत् ^{1.c.} Fall.

- Common Form.* 1. अपपत्, अपपतां, अपपन्; &c.

नश् ^{4.c.} (for णश्), Perish.

- Common Form.* 1. अनशत्, अनशतां, अनशन्; &c.
Or, 1. अनेशत्, अनेशतां, अनेशन्; &c.

रध् ^{4.c.} Injure.

- Common Form.* 1. अरन्धत्, अरन्धतां, अरन्धन्; &c.

वच् ^{2.c.} Speak.

- Common Form.* 1. अवोचत्, अवोचतां, अवोचन्; &c.

Obs. The root ब्रू being defective in this tense, अवोचत्, &c. is substituted for it.

अस्

अस् ^{4.c.p.} Throw, hurl.

Common Form. 1. आस्थत्, आस्थतां, आस्थन्; &c.

लिप् ^{6.c.p.} Plaster, &c. *Mode II, IX, and X.*

Common Form. 1. अलिपत्, अलिपतां, अलिपन्; &c.

Proper Form. 1. अलिपत्, अलिपेतां, अलिपन्त; &c.

Or. 1. अलिप्, अलिप्तां, अलिप्तन्; &c.

So सिच् ^{6.c.p.} (for षिच्) Sprinkle, shed water, &c.

437. IN the popular lists will be found certain roots marked with a redundant इर, which serves to denote that they may be conjugated after two *modes* in the *common* form of the third preterit, one of which is *Mode II*. If such roots be also distinguished by a servile औ, denoting that the prefix इ is not required, the other *mode* will be V; but if there be no औ, it should be *Mode VI*. With respect to the *proper* form of such roots, if the root do not take इ, *Mode X* should be followed; but if it do, *Mode XI*. The following examples will explain this rule:

रुध् ^{7.c.p.} (इर औ,) Stop, oppose, shut up. *Modes II, V, and X.*

Common Form. 1. अरुधत्, अरुधतां, अरुधन्; &c.

Or. 1. अरौत्सीत् अरौतां, अरौत्सुः; &c.

Proper Form. 1. अरुद्ध, अरुत्सातां, अरुत्सन्; &c.

After this example are conjugated the following, and perhaps a few other roots, all marked इर, औ:—भिद् ^{7.c.p.} Divide, break afunder, छिद् ^{7.c.p.} Divide, split, cut afunder, विच् ^{7.c.p.} Separate, divide, रिच् ^{7.c.p.} Go to stool often, युज् ^{7.c.p.} Join, form a spiritual union, use, apply, निज्

निज् ३.८.२. Wash, make clean, विज् ३.८.२. Separate, *intr.* क्षुद् ७.८.२. Pound,
स्कन्द् १.८. Dry up, go, विज् ३.८.२. Separate, divide, &c.

दृश् १.८. (इद्, औ.) See *Modes* II and V.

This root changes its vowel to अर् in *Mode* II, and to रा in *Mode* V.

Common Form. १. अदर्शन्, अदर्शनां, अदर्शन्; &c.

Or, १. अद्राक्षन्, अद्राक्षां, अद्राक्षुः; &c.

बुध् १.८.२. (इद्) Understand. *Modes* II, VI, and XI.

Common Form. १. अबुधन्, अबुधनां, अबुधन्; &c.

Or, १. अबोधीन्, अबोधिष्ठां, अबोधिषुः; &c.

Proper Form. १. अबोधिष्ठ, अबोधिषातां, अबोधिषत; &c.

After this example are conjugated the following:—घुष् १.८. Proclaim,
चुन् १.८. Drop, distil, श्चुन् १.८. Drop, distil, तुह् १.८. Give pain, hurt, kill,
दुह् १.८. Give pain, hurt, kill, कृद् ७.८.२. Shine, play, तृद् ७.८.२. Injure, hurt,
offend, dishonour, रुद् २.८. Weep, cry, shed tears, शुच् ४.८.२. Become pure,
mourn, स्फुद् १.८. Burst open (as a flower), मुच् १.८. म्लुच् १.८. मुञ्च् १.८.
म्लुञ्च् १.८. मञ्च् १.८. or मुञ्च १.८. Go, move, युच् १.८. or ग्लुच् Steal, go,
&c. &c.

438. A FEW roots in the popular lists marked उ (see page 281, rule 331), may indifferently take इ in the third preterit. The following are nearly the whole of that class:

विध् १.८. (उ) Make perfect. *Mode* V or VI. असेत्सीन्, असेद्वां,
असेत्सुः; &c. or असेधीन्, असेधिष्ठां, असेधिषुः; &c.

गुप् १.८. (उ) Hide, conceal. *Mode* V or VI. अगोप्सीन्, &c. or
अगोपीन्; &c.

अश्

अक्ष १.० (उ) Heap up, accumulate. *Mode V or VI.* आक्षीन्, आक्षां,
आक्षुः; &c. or आक्षीन्, आक्षिष्टां, आक्षिषुः; &c.

त्रप १.० (उ) Be ashamed. *Modes X or XI.* अत्रप्, अत्रप्सतां,
अत्रप्सन्; or अत्रपिष्ट, अत्रपिषतां, अत्रपिषन्; &c.

क्षम १.० (उ) Bear, suffer, bear with. *Mode X or XI.* अक्षंन्, अक्षंसातां,
अक्षंस्नन्; &c. or अक्षमिष्ट, अक्षमिषतां, अक्षमिषन्; &c.

गृह् १.० (उ) Take, receive, accept. *Mode VIII or XI.* अगृह्णन्,
अगृह्णतां, अगृह्णन्; or अगार्हिष्ट, अगार्हिषतां, अगार्हिषन्; &c.

नक्ष् १.० (उ) Pare, make small or thin by cutting. *Mode V or VI.*
अनाक्षीन्, अनाक्षां, अनाक्षुः; &c. or अनक्षीन्, अनक्षिष्टां,
अनक्षिषुः; &c.

त्वक्ष् १.० (उ). The same as नक्ष्.

क्वप् or कुप् १.० (उ). Be able, capable, designed, intended. *Mode X or XI;* and being of the class द्युतादि, *Mode II* also, v. p. 324, r. 436.
अक्वप्, अक्वप्सतां, अक्वप्सन्; &c. or अक्वल्पिष्ट, अक्वल्पिषतां,
अक्वल्पिषन्; &c. *Common Form.* अक्वपन्, अक्वपतां, अक्वपन्; &c.

स्यन्द् १.० (उ). Leak, run out. *Modes X or XI.* अस्यन्त, अस्यन्त्सतां,
अस्यन्त्सन्; &c. or अस्यन्दिष्ट, अस्यन्दिषतां, अस्यन्दिषन्; &c.

Obs. This root being of the class द्युतादि, may be conjugated also in
the *common* form of this tense, according to *Mode II*. See p. 324, r. 436.

गुह् १.० (उ). Hide, conceal. *Mode V or VI* in the *common* form, and
Mode VIII, X, or XI in the *proper*.

Mode IV. अगृह्णन्, अगृह्णतां, अगृह्णन्; &c.

Mode VI. अगूहीन्, अगूहिष्ठां, अगूहिषुः; &c.

Mode VIII. अगृह्णन्, अगृह्णतां, अगृह्णन्; &c.

Mode X. अगूढ, अगृह्णतां, अगृह्णन्; &c.

Mode XI. अगूहिष्ट, अगूहिषतां, अगूहिषन्; &c.

मृञ् २८ (उ). Make clean, sweep, wipe. *Mode V or VI.*

Mode V. अमाक्षीत्, अमाक्षां, अमाक्षुः; &c.

Mode VI. अमाजीत्, अमाजिष्ठां, अमाजिषुः; &c.

तृप् २८ (उल). Satisfy, please, content. *Modes V or VI, also Mode II,* as denoted by the mark लृ. See p. 324, r. 436.

Mode V. अताप्सीत्, अताप्सां, अताप्सुः; &c.

Or, अत्राप्सीत्, अत्राप्सां, अत्राप्सुः; &c.

Mode VI. अतपीत्, अतपिष्ठां, अतपिषुः; &c.

Mode II. अतूपत्, अतूपनां, अतूपनः; &c.

So हृप् २८ (उल), Be proud.

अञ्ज २८ (उ). Make clear, manifest, evident; anoint. *Mode VI.* This root though marked with उ, follows only one *mode* in the third preterit, though it does in other tenses. अञ्जीत्, अञ्जिष्ठां, अञ्जिषुः; &c.

Obs. A few more of this description of roots appear in some lists, but they seem to be obsolete, or disputed; such as वृह् २८ Labour, ever strength, स्तृह् २८, तृह् २८, or तंह् २८ Kill, injure, &c.

439. THE roots तन् २८ and nine others, all of the eighth conjugation (v. p. 238, r. 266), require इ before the terminations of the third preterit, (v. p. 281, r. 333. and p. 282, r. 339); but in the first and second persons, *proper* form; they occasionally may follow *Mode X* also, dropping their finals before स्त and स्थाः, which are changed to त and थाः.

तन् २८. Stretch, extend. *Modes VI and XI.*

Common Form. 1. अतनीत्, अतनिष्ठां, अतनिषुः; &c.

Or, 1. अतानीत्, &c. See p. 315, r. 429.

- Proper Form.* 1. अननीष्ट, अननिषातां, अननिषतः; &c.
 Or, अनत
 2. अननिष्ठाः, अननिषाथां, अननिष्वः; &c.
 Or, अनथाः

After the example of नन्, may be conjugated every other root of the eighth conjugation, except क्. See page 238, rule 266.

हन् ३८ Kill, smite, strike, wanting the *common* form of the third preterit, is supplied by वध् of the same meaning, which requiring the prefix इ, follows *Mode VI*; ३९—अवधीत्, अवधिष्ठां, अवधिषुः; &c. But if the *proper* form be required (as it may with a preposition), it requires no substitute, and follows *Mode X*, the radical न् being dropped before every person, and the स् of स्त and स्थाः omitted; as—आहन, आहनातां, आहमतः, आहथाः, आहमाथां, आहध्वः, आहसि, आहस्वहि, अहस्महि. *Obs.* The preposition here prefixed is आ, To, at. See page 176, rule 199; also page 270, rule 311; page 282, rule 339, page 289, rule 362, page 296, rule 384.

440. ALL roots of the tenth conjugation are conjugated after *Mode II* or *III* in the *common* form, and *IX* in the *proper*, of the third preterit, with a modified doubling of the radical letters, chiefly according to rule 158, pages 128, 129, and 130, subject however to certain special deviations. *Obs.* As the rules for forming and conjugating causals are about to be given, it will not be necessary to say more in this place of the third preterit as applicable to the tenth conjugations, the rules for both being the same.

OF DERIVATIVE VERBS

CAUSALS.

441. CAUSALS are derivative verbs, formed from their primitive roots by adding, by way of affix, the vowel इ (by different authors technically called इञ्, इन्, णिच्, णि, &c.), which इ becomes अय् before the vowel of a termination, while the primitive is subject to occasional modifications. A verb, in a causal sense, differs not in the form of its inflections from a primitive verb of the tenth conjugation. See page 248.

442. THE syllable अय् being affixed to a primitive root, the new verb is inflected in the first four tenses of the two active forms, according to the terminations adapted to roots of the first conjugation, as given in page 132.

443. IN the second preterit, the affix आ or आम् is put after the causal root, and the indeclinable word, so formed, is used with an auxiliary verb, as explained in page 275, rules 317, 318.

444. THE third preterit is formed without the affix अय्. The primitive root is modified and doubled, according to certain rules, and, thus prepared, is conjugated after *Modes III and IX*. See p. 299, rule 387, 388, and following table.

445. The first and second future, with the conditional and *proper* form of the precative, are conjugated with the prefix इ, according to rule 347, page 285; but as इ is not admissible before य्, the affix अय् is dropped before the terminations of the *common* form of the precative.

446. THE primitive root याच् ¹⁰⁰. Seek, being put into a causal form by the addition of the affix अय्, presents itself as a fit example to explain the principles of the above rules.

याचि

याचि or याचय् Cause to seek.

1. *Present Tense.*

<i>Common Form.</i>	1. याचयति, याचयतः, याचयन्ति; &c.
<i>Proper Form.</i>	1. याचयते, याचयेते, याचयन्ते; &c.

2. *Potential.*

<i>Common Form.</i>	1. याचयेन्, याचयेतां, याचयेयुः; &c.
<i>Proper Form.</i>	1. याचयेत, याचयेयानां, याचयेरन्; &c.

3. *Imperative.*

<i>Common Form.</i>	1. याचयन्तु, याचयतां, याचयन्तु; &c.
<i>Proper Form.</i>	1. याचयतां, याचयेतां, याचयन्तां; &c.

4. *First Preterit.*

<i>Common Form.</i>	1. अयाचयत्, अयाचयतां, अयाचयन्; &c.
<i>Proper Form.</i>	1. अयाचयत, अयाचयेतां, अयाचयन्त;

5. *Second Preterit.* See p. 275, r. 318. Also page 187.

<i>Common Form.</i>	1. याचयामास, याचयामासु, याचयामासुः; 2. याचयामासिथ, याचयामासथुः, याचयामास; 3. याचयामास, याचयामासिव, कारयामासिम.
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6. *First Future.*

<i>Common Form.</i>	1. याचयिता, याचयितारौ, याचयितारः; &c.
<i>Proper Form.</i>	1. याचयिता, याचयितारौ, याचयितारः; 2. याचयितासे, याचयितासाथे, याचयिताध्वे; 3. याचयिताहे, याचयितास्वहे, याचयितास्महे.

7. *Second*

7. *Second Future.*

<i>Common Form.</i>	1. याचयिष्यति, याचयिष्यतः, याचयिष्यन्ति, &c.
<i>Proper Form.</i>	1. याचयिष्येते, याचयिष्येते, याचयिष्यन्ते, &c.

8. *The Precative.*

<i>Common Form.</i>	1. याच्यान्, यांच्यास्तां, याच्यामुः, &c.
<i>Proper Form.</i>	1. याचयिषीष्ट, याचयिषीयास्तां, याचयिषीरन्, &c.

9. *The Conditional.*

<i>Common Form.</i>	1. अयाचयिष्यन्, अयाचयिष्यतां, अयाचयिष्यन्, &c.
<i>Proper Form.</i>	1. अयाचयिष्यत, अयाचयिष्येतां, अयाचयिष्यन्तः, &c.

10. *Third Preterit.*

<i>Common Form.</i>	1. अययाचन्, अययाचतां, अययाचन् ;
	2. अययाचः, अययाचतं, अययाचतः ;
	3. अययाचं, अययाचाव, अययाचाम् .
<i>Proper Form.</i>	1. अययाचत, अययाचेतां, अययाचन्तः ;
	2. अययाचथाः, अययाचेथां, अययाचथः ;
	3. अययाचे, अययाचावहि, अययाचामहि .

As far as respects the affix and the usual terminations, all other caufals (as well as roots of the tenth conjugation) are collected after this example; but previous to conjugation, it is necessary to learn what modifications the primitive root is subject to in forming the causal derivative; and also the peculiar changes which take place in the third preterit, with respect to the reduplication.

447. THE verb produced by the addition of the causal इ to a primitive root, is to be considered as a new root. Thus the primitive याच्,

Seek,

Seck, by the addition of **इ**, becomes the causal root **याचि** *Causing to seek*. The **इ**, as before observed, ultimately becomes **अय्** before the vowel of any termination, but that of the third preterit, *Modes III and IX*, before which, and the terminations of the precative singular number, it is dropped, as in the instances of **याचान्**, &c. and **अययाचन्**, &c.

448. **AS** the primitive root occasionally requires some addition or alteration in its formation to accommodate it to the causal form, due attention is necessary to be paid to the following rules:

449. **A DIPHTHONG** being the final of a primitive root, is uniformly changed to **आ**, and the root conjugated like roots in **आ**.

450. **ROOTS** in **आ**, or a diphthong, require the addition of a consonant before the causal **इ**, to obviate the hiatus which might otherwise occur. Thus **पा** Drink, **शो** Grind, **हो** Cut, **मो** Destroy, **बे** Cover, **हे** Challenge, call, and **वे** Weave, require the insertion of **य्**, and so are formed the causal roots **पायि** Cause to drink, **पाययति** He causes to drink, **शा** (for **शो**) Grind, **शायि** Cause grind, **शाययति** He causes to grind, &c. &c. **पा** Preserve, takes **ल**, and makes **पालि** Cause preserve, **पालयति** He causes to preserve. All other roots in **आ**, or a diphthong, take **प्** before the causal **इ**; as **दा** Give, **दायि** Cause give, **दाययति** He causes to give, **धा** Hold, keep, **धायि** Cause to hold, keep, **धाययति** He causes to hold, keep, &c. &c. **ज्ञा** Know, takes **प्**, and makes **ज्ञायि**; as **ज्ञाययति** He makes known. **ज्ञा**, when used in the causal form, for *killing, giving satisfaction, sharpening*, has the vowel short; as **ज्ञपयति** **पशून् याज्ञिकः** The sacrificer kills the animal. **ज्ञपयति** **गुरुं** He satisfies the master. **ज्ञपयति** **शस्त्रं** He sharpens the weapon. **ग्ल्** (for **ग्ले**) Be dull, melancholy, and **स्ना** (for **ष्णा**) Bathe, make **ग्लापयति** or **गपयति** He makes dull or melancholy, **स्नापयति** or **मृपयति** He makes bathe.

With

With a preposition these two roots make ग्रापयति and म्रापयति. वृ, when signifying *agitate*, makes वाजि Agitate as the wind, cause to move; as वाजयति द्रुमान् पक्षेः He moves or fans the trees with the wings. But when वृ means *perfume, scent*, it makes वापि; as वापयति देशान् He perfumes the hair.

451. OF roots in इ, जि Conquer, स्मि Smile, and इ Go, make ज्ञापि, स्मापि, and आपि for their causal roots; as ज्ञापयति He causes to conquer, स्मापयति He causes to smile; (with a preposition) अध्यापयति He causes to study, read, peruse, go over, चि Collect, makes चायि or चापि, चयि or चपि; as चाययति or चापयति, चययति or चपयति He causes to collect. शिव Go, makes श्वायि, as श्वाययति He goes. हि Move, makes हायि; as हाययति He causes to move. Other roots in इ all make आयि.

452. OF roots in ई, ह्री He ashamed, makes ह्रेपि, री Kill, waste, go, makes रेपि, क्ली Go, hold, makes क्लेपि; as ह्रेपयति He makes ashamed, रेपयति He makes kill, waste, go, क्लेपयति He makes go, hold. प्री Please, satisfy, makes either प्रीणि or प्रायि; as प्रीणयति or प्राययति He causes to be pleased. ली, signifying *melting or dissolving* butter, and the like, makes लीलि, लीनि, or लायि; as लीलयति, लीनयति or लाययति वह्निना सृतं होता The priest who attends the making burnt offerings causes the butter to melt by the fire. In the sense of *melting, smelting, or fusing* metals, and other hard substances, according to some, ली makes लापि or लायि; as (with a preposition) विलापयति or विलायति लोहं He causes metal to melt or fuse. The causal root of व्री Buy, is व्रापि; as व्रापयति He causes to buy. भी Fear, makes भायि, भापि or भीष्मि, in the *proper* form, and only भायि in the *common*; as भाययते, भापयते, or भीषयते; भाययति He affrights, frightens, terrifies.

terrifies, or causes to fear. *Obs.* भापि and भीषि are used when the agent himself is the object of fear; as मुंडोभीषयते or भापयते The evil spirit *Munda* causes to fear. If the object of the fear caused by another be a third person or thing, भायि should be used.

बी, in the sense of *conceiving* as an animal, in its causal form, makes वापि: as प्रवापयति. Other roots in ई, in the causal form, make आयि.

453. ALL roots in उ make their causal roots in आवि; as श्रु Hear, श्रावि Cause to hear, श्रावयति He causes to hear.

454. OF roots in उ, धू Shake, makes its causal either धावि or धूनि, as धावयति or धूनयति वायुः The wind causes to shake. All other roots in उ make आवि in the causal; as भू Be, become, भावि Cause to be, भावयति He causes to be, भावयितुं To cause to be.

455. OF roots in ऋ or ॠ, all change their finals to आर before the causal इ, except गृ Go, whose causal root is अरि; as अपरयति He causes to go,—जृ Grow old, which makes अरि; as जरयति He causes to grow old or be feeble, and जागृ Awake, which makes either जागरि or जागारि; as जागरयति or जागारयति He causes to awake. All other roots change their finals, being ऋ or ॠ to आर, and follow the form of कृ Make, do, कारयति He causes or makes do. So दृ Tear, दारयति He causes to tear, स्तृ Spread, स्तारयति He causes to spread, स्मृ Remember, स्मारयति He causes to remember.

456. ROOTS terminating in diphthongs, as has already been observed, substitute आ for their finals, and afterwards form their causals like roots in आ. See rule 449. 45c.

457. IN forming a causal root from a primitive ending in a consonant, it may be received as a general rule, that if the final consonant be single, the

the preceding vowel, being अ, is changed to आ. Thus पक् Cook, whose causal form is पाचि, makes पाचयति He causes to cook. If under the same circumstances the vowel be इ, उ, or ऋ, it must in due order be changed to ए, ओ, or अरू. Thus पिट्ट Pound, makes पेटि Causative to pound, पेटयति He causes to pound; बुध् Understand; बोधि Causative to understand, बोधयति He causes to understand; घृष् Rub, घर्षि Causative to rub, घर्षयति He causes to rub. But if either of these short vowels, by its position before two or more consonants combined, make a long syllable, or be long by nature, no change is required. See page 146, rule 175. *Obs.* There are some exceptions to this rule, and a few anomalies, which the following will explain.

458. THE class of roots called घटादि do not change the penultimate अ to आ before the causal इ. It consists of fourteen primitives of the first conjugation, namely—धट् Seek, endeavour, व्यथ् Suffer pain or trouble; प्रथ् Be famous, प्रस् Spread, म्रट् Trample upon, स्खट् Eat, tear asunder, सज् Go, give, दस् Smite, kill, क्रप् Pity, कट् (इ), कृट् (इ), कट्, and कृट् (इ), Cry, mourn, weep, lament, and त्वर Make haste; as घटयति, व्यथयति, प्रथयति, &c. &c. In the lists these roots are sometimes distinguished by a fervile म्. There are a few others also marked म्, all of which follow this rule; such as—जन् Generate, क्स् Shine, appear, which make जनयति He causes to generate, क्स्मयति He causes to shine, &c.

459. रंज्, In the sense of hunting the deer, drops its nasal in forming its causal; as रजयति मृगं बाधः The sportsman hunts the deer. But when रंज् has any other meaning, it preserves it; as राजा जनां रंजयति The king causes the people to be attached.

460. ROOTS ending in अम्, such as गम् Go, शम् Quiet, &c. do

not change their vowels; as गमयति He causes to go, शमयति He causes to be quiet. But अम् Go, makes आमयति, कम् Desire, कामयति, चम् Sip water, चामयति, or, with a preposition आचामयति.

461. THE following roots make their vowels short or long before the causal इ: हृल् Move, makes हृलयति or हृालयति, ज्वल् Shine, flame, ज्वलयति or ज्वालयति, सल् Move, सलयति or सालयति, नम् Bow, नमयति or नामयति. But when these roots are preceded by a preposition, the first form only is used; as प्रज्वलयति, प्रणमयति. &c.

462. वन् Search, seek, and वम् Vomit, have also two forms; as वनयति or वानयति, वमयति or वामयति; but with a preposition the former makes प्रवानयति, and the latter उवमयति.

463. THE vowel of शम् Quiet, यम् Restrain, stop, फण् Go, and खवद् Eat, may be long or short before the causal इ, when used with a preposition; as नियमयति or नियामयति, &c.

464. THE primitive root स्फाय् Grow large, swell, changes its final य् to व् before the causal इ; as स्फावयति He causes to swell.

465. क्नुय् Stink, be painful or difficult, sound, changes its final य् to प् before the causal इ; as क्कोपयति He causes to stink, &c. The य् of क्ष्माय् Shake, is also changed to प्; as क्ष्मापयति He causes to shake.

466. हन् Strike, kill, becomes घान् before the causal इ; as घानयति He causes to strike or kill.

467. रूह् Grow, before the causal इ, makes रोह् or रोप्; as रोहयति or रोपयति He causes to grow.

468. दुष् Signifying—corrupt the heart, mind, and the like, makes दूषि or दोषि for its causal root; as दूषयति and दोषयति; but when it simply means—grow corrupt, evil, or wicked, the first form only is used; as दूषयति He causes, or attributes evil or blame.

469. स्फुर्

469. स्फुर Start, spring, bound, has for its causal root स्फोरि or स्फारि; as स्फोरयति or स्फारयति He causes to start, &c.

470. WHEN शङ् means *fall*, it takes शानि for its causal root; as फलानि शानयति वृक्षान् He causes the fruit to fall from the tree. But when it signifies *go*, the causal radical will be शादि; as गां शादयति गोपः The cow-keeper causes the cow to go, i. e. Drives it.

Obs. The foregoing rules relate chiefly to the first four tenses, the second preterit, and the two futures, in both the active forms; and also to the common form of the precative. The proper form of the precative is formed by simply dropping the affix इ of the causal root, and joining the latter to the terminations यान्, &c. as कृ Do, कारि Cause to do, कार्यीन् May he cause to do!

471. A CAUSAL root having been formed according to the preceding rules, the affix इ is dropped before the terminations of the third preterit (*Modes III and IX with reduplication*), and afterwards modified and inflected according to the following rules. Obs. These rules apply equally to roots of the tenth conjugation.

472. THE penultimate vowel of a causal root beginning with a consonant, being long, is, with some exceptions, and a few anomalies, reduced to its corresponding short power: If आ, it becomes अ; as कारि Cause to do, अचीकरन् He caused to do: If ई, ए, or ऐ, it becomes इ; as प्री Please, प्रीणि Cause to please, अपिप्रिणन् He caused to please; ह्री Be ashamed, हेरि Cause to be ashamed, अजिह्रियन् He caused to be ashamed: If उ, ओ, or औ, it becomes उ; as धू Shake, धूनि Cause to shake, अदूधुनन् He caused to shake; रुह Grow, रोपि or रोहि Cause to grow, अरुरूपन् or अरुरुहन् He caused to grow. The exceptions to this general rule are—शाम् Govern, शामि Cause govern, अशशामन् He caused

caused to govern;—A class of roots in the lists distinguished by a servile ऋ; as याच् Seek, याचि Cause seek, अययाचन् He caused to seek; दौक् Go, दौकि Cause go, अडुदौक्न् He caused to go; च्कास् Shine, appear, च्कासि Cause to shine or appear, अचचकासन् or अचीचकासन् He caused to shine, &c. But, of this class, the following seventeen roots may also occasionally have the vowel short:—भ्राज् Appear, shine, भ्रास् Shine, appear, भाष् Speak; भास् Shine, दीप् Shine, जीव् Live, मील् Close the eyes, wink, पीड् Suffer pain, कण् Cry out with pain; रण्, वण्, भण् Make a noise, ग्रण् Give, लप् Speak, लुप् Cut off, लुट् Tumble, and हेद् Oppose, prevent; as भ्राजि Cause to shine, अबिभ्राजन् or अबिभ्रजन्; भाषि Cause to speak, अबिभाषन् or अबीभाषन् He caused to speak; दीपि Cause to shine, अदिदीपन् or अदीदिपन् He caused to shine, &c. &c.—Roots in the lists distinguished by a servile अ, subject to elision, and sometimes marked with a servile न्, all of the tenth conjugation. *Obs.* Some authors do not seem to agree to this exception; and as all roots of this description are of the tenth conjugation, some are of opinion that it relates only to causals formed from such roots, by subjoining the syllable आप्; as from कथ् ^{10.} Speak, tell, is formed कथापि Cause to tell or speak, कथापयति He causes to tell or speak, अचिकथापयन् He caused to speak or tell.—The roots चेष्ट् Seek, endeavour, and वेष्ट् Entwine, which make चेष्टि Cause seek, अचिचेष्टन् or अचवेष्टन् He caused to seek; वेष्टि Cause entwine, अविवेष्टन् or अववेष्टन् He caused to entwine, do not make their long vowel short.

473. ROOTS with a penultimate ऋ, such as वृन् Revolve, pass away, turn, may indifferently change that letter to अर् in the causal third preterit; as वर्ति Cause to turn, अवीवर्तन् or अववर्तन् He caused to turn, revolve, &c.

474. स्वप् (for ष्वप्) Sleep, स्वापि Cause to sleep, makes असूषुपन् He caused to sleep.

475. पा Drink, पायि Cause drink, makes अपीयन् He caused to drink.

476. इ Go, with अधि Over, prefixed, making the causal root अध्यापि Cause to go over, read, has two forms in the third preterit, namely अध्यापिपन् or अध्यजोगपन् He caused to read.

477. स्था (for ष्ठा) Stand, स्थापि Cause to stand, makes अनिष्ठिपन् He caused to stand, in the third preterit.

478. घ्रा Smell, घ्रापि Cause smell, makes अजिघ्रिपन् or अजिघ्रपन् He caused to smell, in the third preterit.

479. हन् Kill, strike, घानि Cause strike, makes अजीघतन् He caused to kill or strike.

The following rules relate chiefly to the reduplication required in forming the causal third preterit, as well as that of the tenth conjugation.

480. IF the root begins with a vowel, that, together with the following consonant or consonants, is included in the reduplication; as अद् Travel about, अटि Cause to travel about, आटिटन् He caused to travel about; उन्द् Moisten, wet, उन्दि Cause to moisten, औन्दिदन् He caused to moisten. *Obs.* The last letter only is left in the place of the root.

481. WHEN the root begins with a consonant, double or single, one only is taken for the reduplication, and which will be one of those pointed out in the table given in page 129, according to the nature of the radical letter it is intended to represent; as च् for क्, ख्, च् or छ्, &c. and the vowel to be used with this consonant, will be either अ, इ, ई, उ, or ऊ, according to the following rules:

482. अ is used as the reduplicated vowel when the penultimate of the radical

radical, modified for conjugation, be अ followed by a double consonant, so as to make what in prosody they call a *heavy* syllable; as रभ् Make a noise, रभि Cause to make a noise, अररम्भन् He caused to make a noise; लभ् Get, obtain, लभि Cause to obtain, अललम्भन् He caused to obtain; वृत् Pass away, revolve, वर्ति Cause to pass away, अववर्तन् He caused to pass away. It is also used in the reduplicated syllable of the following verbs: स्मृ Remember, स्मारि Cause to remember, असस्मरन् He caused to remember; स्तृ Spread, स्तारि Cause to spread, असस्तरन् He caused to spread; दृ Tear, दारि Cause to tear, अददरन् He caused to tear; त्वृ Make haste, त्वरि Cause to make haste, अतत्वरन् He caused to make haste; प्रथृ Celebrate, प्रथि Cause to celebrate, अपप्रथन् He caused to celebrate; स्पृ Tie, oppose, स्पृशि Cause to tie or oppose, असस्पशन् He caused to tie or oppose; मृदृ Tread or trample upon, मृदि Cause to tread or trample upon, अममृदन् He caused to tread or trample upon. अ may also be used in the reduplication of roots, which in the causal, modified for inflecting, in this tense, preserve a long आ; as शाम् Govern, शामि Cause to govern, अशशामन् He caused to govern; काम् Cough, कामि Cause to cough, अचकामन् He caused to cough; दाम् Give, दामि Cause to give, अददामन् He caused to give; भाम् Shine, भामि Cause to shine, अबभामन् He caused to shine; याच् Seek, याचि Cause to seek, अययाचन् He caused to seek. So चकाम् Shine, and others of this description. *Obs.* According to some authors, ई may be the reduplicated vowel of शाम्, &c.

483. ई, subject to be changed to ई long, according to rule 485, is used as the reduplicated vowel as follows:—In the first place, it is used when the penultimate of a causal root, with an initial consonant, modified for conjugating in the third preterit, be आ, or अ not followed by a double consonant,

consonant, so as to make the syllable long, and deduced from a primitive root ending in a consonant, having a penultimate अ or आ; as पच् Drefs food, पाचि Cause to drefs food. अपीपचन् He caufed to drefs food; ह्माय् Shake, ह्मापि Cause to fhake, अचिह्मपन् He caufed to fhake. It is alfo ufed in moft cafes where the caufal root has been formed from a primitive ending in इ or ई, or any other vowel but उ or ऊ, (and alfo in a few inftances, which will be mentioned, where the primitives ended in thofe vowels); as कृ Do, make, कारि Cause to make, अचीकरन् He caufed to make; स्था Stand, स्थापि Cause to ftand, अतिष्ठिपन् He caufed to ftand; पा Feed, cherifh. पालि Cause to feed or cherifh, अपीपलन् He caufed to cherifh; जि Conquer, जापि Cause to conquer, अजीजपन् He caufed to conquer. इ is alfo ufed in the following inftances, where the primitive roots ended in उ or ऊ, and the preceding confonant being fingle, was either ज्, य्, र्, ल्, व्, प्, फ्, ब्, भ्, or म्, which उ or ऊ are changed to आव् in the caufal root; as जु Make hafte, जावि Cause to make hafte, अजीजवन् He caufed to make hafte; यु Mix, यावि Cause to mix, अयोयवन् He caufed to mix; रु Sound, रावि Cause to found, अरीरवन् He caufed to found; लु Cut off, लावि Cause to cut off, अलीलवन् He caufed to cut off; (none with व्); पू Purify, पावि Cause to purify, अपीपवन् He caufed to purify; (none with फ् or ब्); भू Be, become, भावि Cause to be or become, अभीभवन् He caufed to be or become; मू Bind. मावि Cause bind. अभीमवन् Cause to bind. When the primitive ends in उ or ऊ, preceded by a double confonant, the laft of which is one of the above, the caufal third preterit may take indifferently इ or उ; शृ Hear, leak, श्रावि Cause to hear or leak, अशिश्नवन् or जशुश्नवन् He caufed to hear or leak; द्रु Run or leak, द्रावि Cause to run or leak, अदिद्रवन्

or अद्द्रवन् He caused to run or leak; and so प्लु Float, प्लावि Cause to float; लु Laugh, go, लावि Cause to laugh. All other primitive roots in उ or उ should take उ or उ for the vowel of reduplication; as नु for गु Praise, नावि Cause to praise, अनूणवन् He caused to praise; धु or धू Shake, धावि Cause to shake, अदूधवन् He caused to shake, &c. इ is also used in most instances where the penultimate of the primitive was इ, ई, ए, or ऐ; as विद् Know, वेदि Cause know, अवीविदन् He caused to know; तिज् Sharpen, तेजि Cause sharpen, अतीतिजन् He caused to sharpen; चेष्ट Seek, चेष्टि Cause seek, अचिचेष्टन् He caused to seek; वेष्ट Entwine, वेष्टि Cause to entwine, अविवेष्टन् He caused to entwine. These two roots may also make अचचेष्टन् and अववेष्टन्. It is also used when a root with a penultimate ऋ does not change that letter to अर् in the causal third preterit, which it may occasionally do, and then take अ for the vowel of the reduplicate; as वृत् Pass away, revolve, वर्ति Cause to pass away or revolve, अवीवृन्त or अववर्तन् He caused to pass away, or revolve. See r. 484.

483. उ, or उ, is used, as the reduplicated vowel, where the penultimate of a primitive root, with an initial consonant, is उ, उ, ओ or औ; as रुह Grow, रोषि or रोहि Cause to grow, अरुस्यन् or अरुरुहन् He caused to grow; दुष् Grow bad, spoil. दोषि Cause to grow bad or spoil. अदूदुषन् He caused to grow bad or spoil; गौ Go, गौकि Cause go, अदुदौकन् He caused to go. उ, or उ, is also used when the final of the primitive is उ or उ; except in the several instances where इ has been pointed out as the vowel. * See the preceding rule. धू Shake, धूनि or धावि Cause shake, takes उ or ई; as अदूदुनन् or अदीधवन्. So स्फु Start, bound, takes उ or इ; as अपुष्फुरन् or अपिष्फरन्. श्वि, Go, increase, takes उ or इ; as श्वायि Cause to go or increase, अशूशवन्

or अशिश्वयन् He caused to go, or increase; अशुशवन् or अशिश्वयन् He caused to grow or increase; also स्वप् for ब्वप् Sleep; अमूषुपन् He causes to sleep. See next rule.

484. THE length of the vowel to be used, according to the two preceding rules, depends upon the following circumstances: ई and उ are used before a double consonant, and also before a single, when the following syllable be long; as in the instances of अशिश्वन् and अशुशवन्; but when followed by a single consonant, the succeeding syllable being short, ई and उ are preferred, as अनीतिजन् and अरुपन्.

485. IN forming a causal in the third preterit, from a primitive opening with a vowel, and ending with a consonant, ई is put after the root, and the last consonant repeated; and placed as the final. Thus अद्र Go, wander; अटि Cause to wander, आटिटन् He caused to wander. See page 149, rule 177. इल् Send, एलि Cause send. ऐलिलन् He caused to send; उरि Grow less, उनि Cause to grow less, औनिनन् He caused to grow less; अर्दि Give pain, अर्दि Cause to give pain, आर्दिदन् He caused to give pain. *Obs.* These last three roots may also be inflected after *Mode VI*; as ऐलयिन्, औनयीन्, आर्दयीन्. Upon the principles of this rule, any other roots, opening with a vowel, may be conjugated in the third preterit causal.

REITERATIVES.

486. A VERB when used in a reiterative form to denote repetition or intenseness, is derived from its primitive by a peculiar modification, and reduplication of the radical letters.

Y y

487. IN

487. IN the *proper* form of the active voice, the femivowel यू (called यङ्) is required as an affix to the root; but not in the *common*. Reiteratives are conjugated like roots of the first conjugation in the *proper* form, and second in the *common*. *Obs.* The *proper* form seems to be more generally used than the *common*, with verbs of this description.

Of the Reduplication.

488. A PRIMITIVE root containing but one vowel, having a consonant for its initial, such as भू Be, or विद् Know, doubles the first consonant according to the rules given in page 129, and then subjoins to it the radical vowel, changed to a diphthong, or otherwise, according to circumstances, which the following three rules will serve to illustrate, wherein the primitive root is supposed to have been already modified according to rules which will be given hereafter.

489. IF the radical vowel be अ or आ, it is for the most part changed to आ in the reduplicated syllable; as पापच्यते from पच्, and यायाच्यते, from याच्. In certain instances, to be mentioned, अ will be changed to अं and अनी.

490. IF the primitive root, when modified, contain इ or ई, either of those vowels will be changed to ए in the reduplicate; as विद् Know, वेविद्यते; नी for णी Conduct, नेणोयते:—If उ or ऊ, it will be ओ; as भू Be, वोभूयते; वुद् Vex, give pain, नोतुद्यते:—If ऋ or ॠ Medial, it will be changed to अरी; as नृन् Dance, नरीनृत्यते.

Obs. There are some exceptions to the last two rules, which will be duly noticed.

491. IF the primitive root open with a vowel, as अद् Go about, wander,

wander, the whole root is repeated, and the second अ changed to आ; as अट्टाटने He wanders about continually or exceedingly. So अश् Eat, makes अशाशयने, &c. and ग Go, makes अगार्थयने, &c.

Of reiterative Derivatives in the proper active Form.

492. आ, or a diphthong, being the final of a primitive root, is changed to ई in the reiterative *proper* form. Thus दा Give, changed to दी by this rule, and reduplicated according to rule 490, becomes देदी; and with the addition of य्, rule 487, देदीय्, which may be considered as a new root to be conjugated, as a primitive verb of the first conjugation, *proper* form, in the first four tenses, with the terminations अने, एने, अन्ते, &c. (See page 132); in the second preterit, with the affix आम् or आं subjoined, and the auxiliary चक्रे, &c. and in every other tense with the prefix ई before the usual terminations; as in the following example.

दा Give, देदीय् Give often, *proper* form.

- | | | | |
|-----------------|-------------------|--------------------|----------------------|
| 1. Present | 1. देदीयने, | देदीयेने, | देदीयन्ते, &c. |
| 2. Potential | 1. देदीयेन, | देदीयेयानां, | देदीयेरन्; &c. |
| 3. Imperative | 1. देदीयतां, | देदीयेतां, | देदीयन्तां; &c. |
| 4. First Pret. | 1. अदेदीयन्, | अदेदीयेतां, | अदेदीयन्त; &c. |
| 5. Sec. Pret. | 1. देदीयां चक्रे, | देदीयां चक्रान्ते, | देदीयां चक्रिरे; &c. |
| 6. First Fut. | 1. देदीयिना, | देदीयिनारो, | देदीयिनारः; &c. |
| 7. Sec. Fut. | 1. देदीयिष्यते, | देदीयिष्येते, | देदीयिष्यन्ते; &c. |
| 8. Precative | 1. देदीयिषीष्ट, | देदीयिषीयास्तां, | देदीयिषीरन्; &c. |
| 9. Conditional | 1. अदेदीयिष्यन्, | अदेदीयिष्येतां, | अदेदीयिष्यन्त; &c. |
| 10. Third Pret. | 1. अदेदीयिष्ट, | अदेदीयिषातां, | अदेदीयिषन्; &c. |

493. MOST of the other primitive roots of one syllable, ending in **आ**, or a diphthong, may be inflected according to the last rule and example; as **धा** Keep, guard, **देधीय** Keep or guard with earnestness, **गै** Sing, **जोगीय** Sing much, or often, &c. &c.

494. **इ** or **ई** being the final of the primitive, is, for the most part, long in the reiterated derivative, *proper* form. Thus **चि** Gather, becomes **चेचीय** Gather often or much, **चेचीयते**, &c. He gathers often or much. **नी** (for **णी**), Conduct, **नेणीय**, **नेणीयते**, &c. like **दा**. But **शी** Repose, makes **शाशय** Repose much, **शाशयते** He reposes much. **श्वि** Go, augment, is anomalous, making its reiterative root either **शोशय**, as if the primitive ended in **उ**, or **श्वेश्वीय**, after which it is conjugated like **देदीय**; as **शोशयते** or **श्वेश्वीयते**.

495. **उ** or **ऊ** being the final of the primitive, is long in this derivative *proper* form, as **भू** Be, **बोभूयते** He often is or becomes. **रू** Make a noise, cry aloud, **रोरूयते** He cries aloud continually. **कु** Make a noise, makes either **चोकूयते** or **कोकूयते** He cries *ku* continually.

496. **ऋ** or **ॠ** Being the final of a primitive root of one syllable, with a single consonant for its initial, is changed to **री** in the *proper* form of the reiterative. Thus **कृ** Make, do, becomes **चेक्रीय**, and thence **चेक्रीयते**, &c. like **देदीयते**, &c. So **दृ** Tear, becomes **देद्रीय** and **देद्रीयते**, &c. If the initial be a double consonant, **ऋ** final is changed to **अरू** in the *proper* form of the derivative; as **स्मृ** Remember, **सास्मर्यते** He remembers. or recollects often. So **स्त्**, **स्वृ**, &c.

497. WHEN the final of a primitive root is a diphthong, it is first changed to **आ**, and then to **ई** in the derivative, as before seen. Thus **गै** Sing, makes **जोगीयते**, &c.

498. **अ** or **आ** being the medial of a primitive root, with an initial and

and a final consonant, suffers no change in the *proper* form of the reiterative derivative. For example :—पच् Drefs food, makes पापच्यते He drefses food continually, and याच् Seek, makes यायाच्यते He seeks often.

499. IF a root, having a medial अ, end in a nafal, the vowel of the reduplication will also be अ, followed by a nafal in the reiterative *proper* form; as गम् Go, जंगम्यते He goes violently, or very fast. जंगम्यते नुरगः The horse goes very fast. भ्रम् Wander, बभ्रम्यते He wanders exceedingly. The following primitives ending in a nafal follow two forms : जनृ Produce, जंजन्यते or जाजायते He produces exceedingly ; खन् Dig, चंखन्यते or चाखायते He digs much, वन् Give, वंचन्यते or वाचन्यते He gives much, हन् Strike, smite, kill, जंहन्यते or जेघ्रीयते He strikes violently ; and sometimes जंघन्यते.

500. THE following roots, though they do not end in a nafal, require one in the reduplication : जप् Mutter, जंजप्यते He mutters exceedingly ; जम् Meet, join carnally, जंजभ्यते He unites often ; जल्प Speak, जंजल्प्यते He speaks much ; दह Reduce to ashes, burn, दंदस्यते He burns exceedingly ; पश् Bind with a cord, घंघश्यते He binds hard, शप् Curse, शंशप्यते He curses exceedingly. To these may be added primitives in य्, ल्, and व्, which, according to some authors, may be conjugated either with or without a nafal in the reduplication ; such as चल Move, चंचल्यते or वाचल्यते He moves exceedingly ; मब् Bind, मम्मयते or मामयते He binds exceedingly ; दय Take, kill, give, move, दन्दयते or दादयते He takes, &c. exceedingly.

501. दंश् Bite, and भंज Break, require a nafal in the reduplication, and drop that in the radical ; as दंदश्यते He bites exceedingly ; बभज्यते He breaks.

502. THE following primitives require अनी to be put after the reduplicated

reduplicated consonant in the reiterative *proper* form, and such as have nasals in the root drop them : ग्रस्, ध्वस्, भ्रस् Fall ; as शनीध्वस्यते दनीध्वस्यते, बनीध्रस्यते, He falls often ; पन् Move, fall, पनीपत्यते He moves or falls often ; पद् Go, step, पनीपद्यते He goes or steps often ; स्कन्द् Jump, leap, चनीस्कद्यते He jumps or leaps often ; वच् Deceive, वणीवच्यते He deceives often or greatly ; कस् Go, move, चनीकस्यते He moves often.

503. चर् Go, move, act, and पल् Produce, be fruitful, require a nasal in the reduplicated syllable of the reiterative, *proper* form, and change the अ of the primitive to उ and ऊ ; as चंचूर्यते He moves often ; पंपुल्यते He is very productive.

504. इ or ई being the medial of a primitive root, is changed to ए in the reduplicated syllable of the reiterative *proper* form ; as विद् Know, वेविद्यते He knows exceedingly ; सिच् Sprinkle, सेसिच्यते He sprinkles often.

505. उ or ऊ being the medial of a primitive root, is changed to ओ in the reiterative *proper* form ; as सूच् Slander, सोसूच्यते He slanders much ; मूत्र Make water, मोमूत्रयते He makes water often ; सूत्र Place in a line, or due order, सोसूच्यते He places in order repeatedly ; लुप् Cut off, लोलुप्यते He cuts off repeatedly ; रुद् Cry, रोरुद्यते He cries exceedingly.

506. WHEN the medial vowel of the primitive root is ऋ, the syllable री is put after the reduplicated syllable in the *proper* form of the reiterative ; as नृन् Dance, नरीनृत्यते He dances continually ; वृन् Turn, revolve, वरीवृत्यते He turns continually ; मृज् Clean, मरीमृज्यते He cleans much or often.

507. THE following roots are affected by the rule called संप्रसारण

(See

(See p. 269, r. 310,) in the *proper* form of the reiterative : **धे** Hide, cover, conceal, changes the radical **धे** to **वी** ; as **वेवीयते** He hides repeatedly ; **स्वप्** for **ष्वप्** Sleep, changes the radical syllable **व** *va* to **उ** ; as **सोऽनुप्यते** He sleeps much. **स्यम्** Make a noise, changes the radical syllable **य** *ya* to **इ** ; as **मेऽभिष्यते** He makes a great noise. **श्वि** Go, increase, makes either **शोऽशूयते** or **श्वेऽश्वीयते**, as before seen, r. 494.

508. **गृ** Swallow, is anomalous, being changed to **गिर्**, and afterwards to **गिल्** in the *proper* form of the reiterative ; as **जेऽगित्यते** He swallows in a hurry, or ungracefully.

Of Reiteratives in the common active Form.

509. IN the *common* form of the reiterative, the affix **य्** (called **यङ्**) is omitted, and the derivative root conjugated in the first four tenses, with the terminations suited to the second conjugation of primitives ; except that it drops the nasal of **अन्ति** and **अन्तु**, and changes **अन्** to **उः**.

510. THE reduplication is generally the same in the *common*, as seen in the *proper* form.

511. IN conjugating a reiterative, **ई** may optionally be prefixed to every termination distinguished in the technical table (p. 126, 127), by a servile **प्**, provided the initial be a consonant ; as **निप्**, **सिप्**, **मिप्**, **तुप्**, &c.

512. *Obs.* Besides the above general rules, others will hereafter occur of a more special nature.

Reiteratives ending in Vowels in the common Form.

513. **आ** being the termination of a primitive, the reiterative is formed by doubling the root ; thus from **दा** Give, is formed the derivative **दादा** Give often ; **धा** Keep, guard, **दाधा** ; **स्था** Stand, **नास्था** ; &c.

514. ALL

514. ALL roots in आ drop that vowel before that of a termination; as before अन्ति, अन्तु, &c.

515. MOST roots in आ change that letter to ई before the न्, थ्, व्, or म् of any termination not distinguished by a fervile प्, such as तम्, थम्, थ, वम्, मम्, &c. But दा Give, and धा Keep, guard, drop आ before those terminations. *Obs.* This rule seems to be confined to the first four tenses.

516. ACCORDING to different authors, ए may optionally be substituted for आ, before those terminations which begin with य्; such as या न्, यानां, &c. यान्, यास्तां, &c. in the second and eighth tenses.

517. WHEN the ई mentioned above, rule 511, is used, the radical आ coalescing with it, forms ऐ.

518. ई is substituted for आ in the imperative person हि.

Examples.

हा Quit, leave. जाहा Quit often. *Common Form.*

1. <i>Present</i>	1. जाहानि or जाहेनि	जाहीनः	जाहनि
	2. जाहामि or जाहेमि	जाहीथः	जाहीथ
	3. जाहामि or जाहेमि	जाहीवः	जाहीमः
2. <i>Potential</i>	1. जाहायान् or जाहेयान्	जाहायानां or जाहेयानां &c.	
3. <i>Imperative</i>	1. जाहानु or जाहेनु	जाहीनां	जाहनु
	2. जाही ह	जाहीनं	जाहीन
	3. जाहानि	जाहाय	जाहाम
4. <i>First Pret.</i>	1. अजाहान् or अजाहीन्	अजाहीनां	अजाहुः
	2. अजाहाः or अजाहेः	अजाहीनं	अजाहीन
	3. अजाहं	अजाहीव	अजाहीम
5. <i>Second Pret.</i>	1. जाहां चकार	जाहां चक्रुः	जाहां चक्रुः &c.
6. <i>First Fut.</i>	1. जाहाना	जाहानारौ	जाहानारः &c.

7. *Second*

7. *Second Fut.* 1. जाहास्यति जाहास्यतः जाहास्यन्ति &c.
 8. *Precative.* 1. जाहायान् or जाहेयान् जाहायास्तां or जाहेयास्तां &c.
 9. *Conditional.* 1. अजाहास्यन् अजाहास्यतां अजाहास्यन्, &c.
 10. *Third Pret.* 1. अजाहासीन् अजाहास्तां अजाहासुः &c.

दा Give, दादा Give often. Common Form. See rule 512.

1. *Present* 1. दादति or दादेति दातः दादति
 2. दादामि or दादेमि दातुः दातु
 3. दादामि or दादेमि दातुः दातु
 2. *Potential* 1. दादायान् or दादेयान् &c.
 3. *Imperative* 1. दादानु or दादेतु दातां दादतु
 2. दादीहि दातं दात
 3. दादानि दादाव दादाम
 4. *First Pret.* 1. अदादान् or अदादेत् अदातां अदादुः
 2. अदादाः or अदादेः अदातं अदात
 3. अदादं अदाद अदाद

The rest like हा. So धा Keep, guard, दाधा Keep, guard often. स्था, पा, मा, and perhaps a few others, of which examples have not been found, are conjugated like हा.

518. घ्रा Smell, and ध्मा Blow a fire, or an instrument, make जेघ्री and देध्मी for their reiterative radicals in the common form, and are conjugated like roots in ड or ई. See rule 519

ध्मा Blow with the breath, देध्मी Blow often.

The final ई is changed to ए before a redundant प्, as निप्, सिप्, &c.

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|----------------|----------------------------|------------------|----------------------|
| 1. Present | 1. देध्मेति or देध्मयीति | देध्मीतः | देध्मियन्ति |
| | 2. देध्मेमि or देध्मयीमि | देध्मीथः | देध्मीथ |
| | 3. देध्मेमि or देध्मयीमि | देध्मीवः | देध्मीमः |
| 2. Potential | 1. देध्मीयान् | देध्मीयानां | देध्मीयुः &c. |
| 3. Imper. | 1. देध्मेनु or देध्मयीनु | देध्मीनां | देध्मियन्तु |
| | 2. देध्मीहि | देध्मीनं | देध्मीत |
| | 3. देध्मयानि | देध्मयाव | देध्मयाम |
| 4. First Pret. | 1. अदेध्मेन् or अदेध्मयीन् | अदेध्मीनां | अदेध्मियुः |
| | 2. अदेध्मेः or अदेध्मयीः | अदेध्मीनं | अदेध्मीत |
| | 3. अदेध्मयं | अदेध्मीव | अदेध्मीम |
| 5. Sec. Pret. | 1. देध्मियां चकार | देध्मियां चक्रुः | देध्मियां चक्रुः &c. |
| 6. First Fut. | 1. देध्मीता | देध्मीतारौ | देध्मीतारः &c. |
| 7. Sec. Fut. | 1. देध्मीथन्ति | देध्मीथतः | देध्मीथन्ति &c. |
| 8. Precative | 1. देध्मीयान् | देध्मीयास्तां | देध्मीयुः &c. |
| 9. Condit. | 1. अदेध्मीथन् | अदेध्मीथतां | अदेध्मीथन् &c. |
| 10. Third Pr. | 1. अदेध्मीषीन् | अदेध्मीष्ठां | अदेध्मीषुः &c. |

So घ्रा Smell, जेघ्री Smell often.

519. इ or ई, as the final of the primitive root, is changed to ए before a termination distinguished by a servile प्, such as निप्, सिप्, मिप्, &c. and to यू before the vowel of a termination not so distinguished. In other persons it undergoes no change. Examples.

ली Melt, waste, लेली Waste exceedingly. Common Form.

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|------------|-----------------------|--------|---------------|
| 1. Present | 1. लेलेनि or लेल्यानि | लेलीनः | लेल्यन्ति &c. |
|------------|-----------------------|--------|---------------|

2. Potential

2. <i>Potential</i>	1. लेलीयात्	लेलीयानां	लेलीयुः &c.
3. <i>Imperative</i>	1. लेलेतु or लेलयीतु	लेलीतां	लेल्यतु
	2. लेलीहि	लेलीनं	लेलीन
	3. लेलयानि	लेलयाव	लेलयाम
4. <i>First Pret.</i>	1. अलेलेत् or अलेलयीत्	अलेलीनां	अलेल्युः
	2. अलेलेः or अलेलयीः	अलेलीनं	अलेलीन
	3. अलेलयं	अलेलीव	अलेलीम
5. <i>Sec. Pret.</i>	1. लेल्यां चकार	लेल्यां चक्रानुः	लेल्यां चक्रुः &c.
6. <i>First Fut.</i>	1. लेलीता	लेलीतारौ	लेलीतारः &c.
7. <i>Sec. Fut.</i>	1. लेलेथनि or लेलयीथनि	लेलीथनः	लेलीथन्ति &c.
8. <i>Precative</i>	1. लेलीयात्	लेलीयास्तानां	लेलीयासुः &c.
9. <i>Conditional</i>	1. अलेलीथत्	अलेलीथतां	अलेलीथन् &c.
10. <i>Third Pret.</i>	1. अलेलीषीत्	अलेलीषां	अलेलीषुः &c.

520. ह्री Be ashamed, changes its final to इय् before the persons अन्ति, अन्तु, अन्, अनुस्, उस्, अथुस्, and अ; as जेह्रियति, जेह्रियतुः, &c. So जेह्रियां चकार, &c.

521. श्वि Increase, makes शोशु or शेष्वि for its reiterative root. The latter is conjugated like ह्री, and the former like roots in उ or ऊ. See next rule.

522. उ or ऊ being the final of a root, is changed to ओ before a termination distinguished by a fervile प्, such as निप्, सिप्, मिप्, तुप्, &c. and to उव् before the vowel of a termination not so distinguished. ओ of course becomes अव् before a vowel by the rules of orthography.

Example.

Example.

भू Be, बोभू Be often. *Common Form.*

1. <i>Present</i>	1. बोभोति or बोभवति	बोभूतः	बोभुवति &c.
2. <i>Potential</i>	1. बोभूयान्	बोभूयानां	बोभूयुः &c.
3. <i>Imperative</i>	1. बोभोतु or बोभवीतु	बोभूतां	बोभुवतु
	2. बोभूहि	बोभूतं	बोभूत
	3. बोभवानि	बोभवाव	बोभवाम
4. <i>First Pret.</i>	1. अबोभोन् or अबोभवीन्	अबोभूतां	अबोभुवुः or अबोभुवुः &c.
5. <i>Sec. Pret.</i>	1. बोभुवां चकार	बोभुवां चक्रातुः	बोभुवां चक्रुः &c.
6. <i>First Future</i>	1. बोभवति	बोभवितारौ	बोभवितारः &c.
7. <i>Second Fut.</i>	1. बोभविष्यति or बोभवीष्यति	बोभविष्यतः	बोभविष्यन्ति &c.
8. <i>Precative</i>	1. बोभूयान्	बोभूयास्तां	बोभूयासुः &c.
9. <i>Conditional</i>	1. अबोभविष्यन्	अबोभविष्यतां	अबोभविष्यन् &c.
10. <i>Third Pret.</i>	1. अबोभोन् or अबोभवीन्	अबोभूतां	अबोभूवुः अबोभूवन् &c.

523. यु Mix, योयु Mix often, and other roots in उ, as उ, may be inflected like भू, भोभू; as योयोति or योयवीति, &c.

524. ऋ or ॠ being the final of a root to be conjugated as a reiterative in the *common form*, the derivative subjoins to the reduplicated consonant either अरी, अरि, or अरू. Thus the reiterative root, *common form*, from कृ Make, do, is either चरीकृ, चरिकृ, or चर्कृ. Before a termination distinguished by the servile प्, ऋ or ॠ, of course, becomes अरू; and before

before the vowel of one not so distinguished रू. इ is prefixed to the यान्, &c. of the eighth tense, as well as to the sixth, seventh, ninth, and tenth.

कृ Make, do, चरीकृ, चरिकृ, or चर्कृ Make, or do often. *Common Form.*

- | | | | |
|----------------------|------------------|-----------------|--------------------|
| 1. <i>Present</i> | 1. चरीकर्ति | चरीकृतः | चरीकृति &c. |
| | or चरीकरीति | | |
| 2. <i>Potential</i> | 1. चरीकृत्यान् | चरीकृत्यातां | चरीकृत्युः &c. |
| 3. <i>Imper.</i> | 1. चरीकर्तु | चरीकृतां | चरीकृतु &c. |
| | or चरीकरीतु | | |
| 4. <i>1st Pret.</i> | 1. अचरीकः | अचरीकृतां | अचरीकृतः &c. |
| | or अचरीकरीत् | | |
| | 2. अचरीकः | अचरीकृतं | अचरीकृत &c. |
| | or अचरीकरीः | | |
| | 3. अचरीकरं | अचरीकृव | अचरीकृम |
| 5. <i>Sec. Pret.</i> | 1. चरीक्रां चकार | or चरीकरां चकार | &c. &c. |
| 6. <i>First Fut.</i> | 1. चरीकरिना | चरीकरितारौ | चरीकरितारः &c. |
| | Or, चरीक्रिना | चरीक्रितारौ | चरीक्रितारः &c. |
| 7. <i>Sec. Fut.</i> | 1. चरीकरिथ्यति | चरीकरिथ्यतः | चरीकरिथ्यन्ति &c. |
| | Or, चरीक्रिथ्यति | चरीक्रिथ्यतः | चरीक्रिथ्यन्ति &c. |
| 8. <i>Precative</i> | 1. चरीक्रियान् | चरीक्रियास्तां | चरीक्रियासुः &c. |

See p. 293, r. 375.

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|---------------------|-------------------|----------------|-------------------|
| 9. <i>Condit.</i> | 1. अचरीकरिथ्यन् | अचरीकरिथ्यतां | अचरो रिथ्यन् &c. |
| | Or, अचरीक्रिथ्यन् | अचरीक्रिथ्यतां | अचरीक्रिथ्यन् &c. |
| 10. <i>3d Pret.</i> | 1. अचरीक्रीन् | अचरीक्रीष्ठां | अचरीक्रीषुः |
| | 2. अचरीक्रीः | अचरीक्रीष्टं | अचरीक्रीष्ट |
| | 3. अचरीक्रीषं | अचरीक्रीषू | अचरीक्रीष्व |

Or,

Or, according to some, अचरीकारीन्, अचरीकारिष्ठां, अचरीकारिषुः;
&c.

Obs. The last tense is conjugated after *Mode VI*. See page 300.

चरिकृ and चर्क are inflected like चरीकृ Above, the difference being in the reduplication only.

525. ॠ Go, becomes either अर्ञ्च or अरियृ when reduplicated to make the reiterative root. *common* form; as

1. *Present* 1. अरर्ञ्चि or अररीति अर्ञ्चतः आरर्ञ्चति &c.

Or, 1. अरियर्ञ्चि or अरियरीति अरियृतः अरियर्ञ्चति &c.

526. कृ Scatter, makes चरीकृ; as 1. चरीकर्ञ्चि or चरीकरीति, चरीकीर्ञ्चि, चरीकिरति, &c.

527. नृ Pass over, makes तानृ as 1. तानर्ञ्चि or तानरीति, &c. तानोर्ञ्चि, तानिरति, &c.

528. गृ Swallow, makes जागृ in the reiterative, signifying *eat in a hurry*, or *ungracefully*; and it is conjugated like नृ; तानृ, Above; as जागर्ञ्चि or जागरीति, जागोर्ञ्चि, जागिरति; &c.

529. ROOTS ending in diphthongs are conjugated in the *common* form of the reiterative derivative, like those in आ. Thus सो (for षो.) Destroy, kill. makes सामा Kill repeatedly, सामाति or सामेति &c. See rule 513. But ये Cover, conceal. makes either वाया, which is regular, or वेवि, when it is conjugated like roots in इ or ई. See rule 519.

Reiteratives ending in Consonants.

530. THE same rules prevail for the reduplication in the *common* form, as in the *proper*.

The penultimate vowel of the primitive being अ or आ, or any other vowel, long by nature or position, suffers no change; but being इ, उ, or

ॠ

ॠ short, followed by a single consonant, it is changed to ए, ओ, or अर्, before any termination having a servile प्, such as तिप्, सिप्, मिप्, &c. There are some exceptions and anomalies which will be noticed.

पच् Drefs food, पापच् Cook often. Common form.

1. Present	1. पापक्ति or पापचीति	पापक्तः	पापचति
	2. पापक्षि or पापचीषि	पापक्थः	पापक्थ
	3. पापन्मि or पापचीमि	पापन्वः	पापन्मः
2. Potential	1. पापचान्	पापचानां	पापचुः &c.
3. Imperat.	1. पापक्तु	पापक्तां	पापचतु &c.
4. First Pret.	1. अपापक or अपापचीन्	अपापक्तां	अपापचुः &c.
5. Sec. Pret.	1. पापचां चकार	पापचां चक्रुः	पपचां चक्रुः &c.
6. First Fut.	1. पापक्ता Or, पापचिता	पापक्तारौ पापचितारौ	पापक्तारः &c. पापचितारः &c.
7. Sec. Fut.	1. पापक्ष्यति Or with ई पापचिष्यति	पापक्ष्यतः पापचिष्यतः	पापक्ष्यन्ति &c. पापचिष्यन्ति &c.
8. Precative	1. पापचान्	पापचास्तां	पापचामुः &c.
9. Condit.	1. अपापक्ष्यन्	अपापक्ष्यतां	अपापक्ष्यन् &c.
10. Third Pret.	1. अपापक्षीन् Or with इ अपापचीन्	अपापक्तां अपापचिष्टां	अपापक्षुः &c. अपापचिषुः &c.

Most roots of the form of पच् are conjugated like it. The exceptions are as follow :

531. ROOTS with a medial अ, and a final nasal, take अं in the reduplicated

reduplicated syllable, instead of आ; as do others, though they do not end in a nasal. See rules 499, 500, and 501. Examples.

गम् Go, जंगम् Go often, or fast, जंगन्ति or जंगमीति &c.

भ्रम् Wander, बभ्रम् Wander exceedingly, बभ्रन्ति or बभ्रमीति &c.

So others of this description.

जन् Bring forth, जंजन् or जाजन् Bring forth often, जंजन्ति or जंजनीति, &c. जाजन्ति or जाजनीति, &c.

So खन् Dig, and चन् Give.

हन् Strike, जंहन् or जंघन् Strike violently, जंहन्ति or जंहनीति, &c.

जंघन्ति or जंघनीति, &c. This root sometimes drops its own nasal, making जंहति, जंहतः, जंहति; &c.

जप् Mutter, जंजप् Mutter exceedingly, जंजप्ति or जंजपीति, &c.

So जभ् Copulate, जल्प् Speak, दह् Burn, पश् Bind with a cord, and शप् Curse. See rule 500.

चल् Go, move, चंचल् or चाचल् Move much. चंचन्ति or चंचलीति, &c. चाचन्ति or चाचलीति, &c.

So other roots in यू, लू, वू, according to rule 500.

मय् Bind, मम्मय् or मामय् Bind exceedingly, मम्मन्ति or मम्मवीति, मामन्ति or मामवीति. *Obs.* This root drops its final before a consonant, and changes it to व before a vowel.

दय् Move, take, kill, give, दन्दय् or दादय्, दन्दन्ति or दन्दयीति, &c. दादन्ति or दादयीति, &c. *Obs.* Here, too, the final य is dropped before a consonant.

592. चर् Go, move, act, and फल् Produce fruit, also take अं in the reduplication; but they change the primitive vowel to उ in the common form of the reiterative; as

चर्

च॒र Go, &c. च॒चूर Go often, &c. च॒चूर्ति or च॒चूरीति, &c.
 फ॒ल् Produce fruit, प॒फ॒ल् Produce exceedingly, प॒फ॒लति or प॒फ॒लोति
 &c. See r. 503.

533. THE following roots (according to rule 502) take अनी after the reduplicated consonant; and such of them as contain a nasal may occasionally drop it in the *common*, as in the *proper* form.

श्र॑स् Fall, श॒नीश्रस्, श॒नीश्रस्ति or श॒नीश्रसीति, &c.

Or, श॒नीश्रस्, श॒नीश्रस्ति or श॒नीश्रसीति, &c.

ध्व॑स् Fall, द॒नीध्वस्, द॒नीध्वसीति, &c.

भ्र॑स् Fall, ब॒नीभ्रस्, ब॒नीभ्रस्ति or ब॒नीभ्रसीति, &c.

प॒न् Move, fall, प॒नीप॒न्, प॒नीप॒त्ति or प॒नीप॒नीति, &c.

प॒द् Go, step, प॒नीप॒द्, प॒नीप॒त्ति or प॒नीप॒दीति, &c.

स्क॑न्द् Jump, leap, च॒नीस्क॑द्, च॒नीस्क॑त्ति or च॒नीस्क॑दीति, &c.

व॑च् Deceive, व॒णीव॑च्, व॒णीव॑त्ति or व॒णीव॑चीति, &c.

Or, according to some, व॒णीव॑च्, व॒णीव॑त्ति or व॒णीव॑चीति, &c.

क॑स् Go, move, च॒नीक॑स्, च॒नीक॑स्ति or च॒नीक॑सीति, &c.

534. दं॑श् Bite, and भं॑ज Break, drop their nasals, and make दं॑दष्टि, or दं॑दशीति, &c. वं॑भक्ति or वं॑भजीति. See rule 501.

535. स्य॑स् Make a noise, makes सा॒स्यस् or से॒सिस् in the reiterative, *common* form; as सा॒स्यन्ति, or सा॒स्यमा॑न्ति, &c. से॒सेन्ति or से॒सेमा॑न्ति, &c.

536. चा॑य् Worship, makes चे॒क्कि; as चे॒चेति or चे॒केत॑र्यानि, &c.

537. WHEN the medial of the primitive root is इ, उ, or ऋ short, followed by a single consonant, it must, in the usual places, be changed to ए, ओ, or अ॒र.

538. THE medial of the primitive root being इ or ई, is changed to

ए in the reduplicated syllable, and if उ or ऊ, to ओ, as in the *proper* form. But when the medial is ऋ or ॠ, the reduplication takes three forms, the same as when either of those letters is the final of the radical; namely, the reduplicated consonant with अरू, अरि, or अरी. See rule 524.

Examples.

	भिद् Divide,	वेभिद् Divide often.	Common form.
1. <i>Present</i>	1. वेभेति or वेभिदीति	वेभिः	वेभिदति &c.
2. <i>Potential</i>	2. वेभिद्यान्	वेभिद्यानां	वेभिद्युः &c.
3. <i>Imperative</i>	1. वेभेतु or वेभिदीतु	वेभितां	वेभिद्यतु &c.
4. <i>First Pret.</i>	1. अवेभेत् * or अवेभिदीन्	अवेभितां	अवेभिदुः &c.
		* See rule 197. page 175.	
5. <i>Sec. Pret.</i>	1. वेभिदां चकार	वेभिदां चक्रुः	वेभिदां चक्रुः &c.
6. <i>First Fut.</i>	1. वेभेदिता	वेभेदिनारौ	वेभेदिनारः &c.
7. <i>Second Fut.</i>	1. वेभेदिष्यति	वेभेदिष्यतः	वेभेदिष्यन्ति &c.
8. <i>Precative</i>	1. वेभिद्यान्	वेभिद्यास्तां	वेभिद्युः &c.
9. <i>Conditional</i>	1. अवेभेदिष्यन्	अवेभेदिष्यतां	अवेभेदिष्यन् &c.
10. <i>Third Pret.</i>	1. अवेभेदीन्	अवेभेदिष्टां	अवेभेदिषुः &c.

दिक् Play, देदिक् Play much. Common form.

539. THE final being व, is changed to उ before any one of the four first letters of the five series of consonants.

1. <i>Present</i>	1. देद्योति or देदिषीति	देद्युतः	देदिवति &c.
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2. *Potential*

2. Potential	1. देदियान्	देदियानां	देदियुः &c.
3. Imperative	1. देद्योतु or देदिवीतु	देद्योतां	देदिवतु &c.
4. First Pret.	1. अदेद्योत् or अदेदिवीत्	अदेद्युतां	अदेदिषुः &c.
5. Sec. Pret.	1. देदिवां चकार	देदिवां चक्रतुः	देदिवां चक्रुः &c.
6. First Fut.	1. देदेविता	देदेविनारौ	देदेविनारः &c.
7. Second Fut.	1. देदेविष्यति	देदेविष्यतः	देदेविष्यन्ति &c.
8. Precative	1. देदियान्	देदियास्तां	देदियासुः &c.
9. Conditional	1. अदेदेविष्यत्	अदेदेविष्यतां	अदेदेविष्यन् &c.
10. Third Pret.	1. अदेदेवीत्	अदेदेविषां	अदेदेविषुः &c.

So सिव् Serve, and others in व्.

भुज् Eat, enjoy. बोभुज् Eat, or enjoy much or often. Common Form.

1. Present	1. बोभोक्ति बोभुजीति	बोभुक्तः	बोभुजति &c.
2. Potential	1. बोभुज्यान्	बोभुज्यानां	बोभुज्युः &c.
3. Imperative	1. बोभोक्तु or बोभुजीतु	बोभुक्तां	बोभुजतु &c.
4. First Pret.	1. अबोभोक् अबोभुजीत्	अबोभुक्तां	अबोभुजुः &c.
5. Sec. Pret.	1. बोभुजां चकार	बोभुजां चक्रतुः	बोभुजां चक्रुः &c.
6. First Fut.	1. बोभोक्ता	बोभोक्तारौ	बोभोक्तारः &c.
7. Second Fut.	1. बोभोक्ष्यति	बोभोक्ष्यतः	बोभोक्ष्यन्ति &c.
8. Precative	1. बोभुज्यान्	बोभुज्यास्तां	बोभुज्यासुः &c.
9. Conditional	1. अबोभोक्ष्यत्	अबोभोक्ष्यतां	अबोभोक्ष्यन् &c.
10. Third Pret.	1. अबोभोक्त्	अबोभोक्तां	अबोभोक्षुः &c. वृत्

घृन् Turn, revolve. वरिवृत्, वरोवृत् or वर्वृत् Turn or revolve often.

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|------------------------|-------------------|------------------|---------------------|
| 1. <i>Present</i> | 1. वरिवर्ति | वरिवृत्तः | वरिवृत्तानि &c. |
| | or वरिवृतीति | | |
| 2. <i>Potential</i> | 1. वरिवृत्त्यान् | वरिवृत्त्यानां | वरिवृत्त्युः &c. |
| 3. <i>Imperative</i> | 1. वरिवर्तु | वरिवृत्तां | वरिवृत्तु &c. |
| | or वरिवृतीतु | | |
| 4. <i>First Pret.</i> | 1. अवरिवर्त् | अवरिवृत्तां | अवरिवर्तुः &c. |
| | or अवरिवृतीन् | | |
| 5. <i>Sec. Pret</i> | 1. वरिवृतां चकार | वरिवृतां चक्रुः | &c. |
| 6. <i>First Fut.</i> | 1. वरिवर्तिता | वरिवर्तितासौ | वरिवर्तिनारः &c. |
| 7. <i>Sec. Fut.</i> | 1. वरिवर्तिष्यति | वरिवर्तिष्यतः | वरिवर्तिष्यन्ति &c. |
| 8. <i>Precative</i> | 1. वरिवृत्त्यान् | वरिवृत्त्यास्तां | वरिवृत्त्यामुः &c. |
| 9. <i>Conditional</i> | 1. अवरिवर्तिष्यन् | अवरिवर्तिष्यतां | अवरिवर्तिष्यन् &c. |
| 10. <i>Third Pret.</i> | 1. अवरिवर्तीन् | अवरिवर्तिष्ठां | अवरिवर्तिषुः &c. |

So वरोवृत् and वर्वृत्.

Obs. It would be a needless waste of space to give more examples of the reiterative derivative in the *common* form, particularly as it is very little used, and authors do not always agree as to the precise mode of inflecting some of the tenses. It seems, however, to be a general rule, that the mode pursued in the first four tenses of the second conjugation, must be followed in inflecting roots of every conjugation, when they take the *common* form of the reiterative; and with respect to the other six tenses, that the derivative should follow the same rules as its primitive, so far as respects the insertion or omission of the prefix इ, the terminations of the two futures, the conditional, and the third preterit. It has been given as a general

a general rule, upon the authority of original works, that the prefix इ must be used after derivatives ; but the examples do not always confirm this. See page 285, rule 347.

VOLITIVES.

540. VOLITIVE derivatives (as before observed, page 121) are formed upon their primitives by doubling and modifying the root, and affixing the letter स्; as बुभूस् *Want, or wish, to be, or become*, from भू *Be, or become*. Sometimes इ is required to be prefixed to स्; as मुमोदिष् *Wish to rejoice*, from मुद् *Rejoice*. Volitives are inflected with the terminations suited to verbs of the first conjugation, as given in page 132; and in the *common* or *proper* active form as the roots they are derived from.

541. THE reduplication, as far as respects the consonant, is the same as with any other description of verbs, and as pointed out in page 129; but the vowel will, according to circumstances, be either इ or उ. इ is generally used when the final or medial vowel is either अ, आ, इ, ई, ऋ, ॠ, ए or ऐ, and उ when the final or medial is उ, ऊ, ओ or औ. There are a few exceptions to this rule.

542. THE radical final vowel, if short, must be made long before the affix स्, when इ is not prefixed.

543. OF roots terminating in आ, most take the affix स् only, and may be conjugated like पा *Drink*, पिपास् *Want to Drink*, पिपासति *He wants to drink*, So ज्ञा *Know*, जिज्ञासति *He wants to know*, ष्टा *Stand*, निष्ठासति *He is willing to stand*, &c. &c. But दा *Give*, makes दित्सति *He wants to give*, धा *Hold*, धित्सति *He wants to hold*, and मा *Measure*, मित्सति *He wants to measure*. दरिद्रा *Be poor*, makes दिदरिद्रिषति or दिदरिद्रासति *He wishes to be poor*.

544. OF

544. OF roots ending in इ or ई, most are inflected with the affix सू only; as चि Gather, चिचीषति He wants to gather. *Obs.* This root makes also चिकीषति, changing the radical च् to क्. जि Conquer, changes its ज् to ग्, and is then conjugated like चि; as जिगीषति He wants to conquer. हि Bind, makes जिघीषति He wants to bind. दी Waste, makes either दिदीषति or दिदामति He wants to waste or decay. स्मि Smile, takes इ before the affix सू; as मिस्मयिषते He wants to smile. त्रि Rest, serve, attend, makes शित्रीषति or शित्रयिषति He wants to rest. इ Go, makes जिगमिषति He wants to go; but with अधि prefixed, it makes अधिजिगांसते He wants to go over, or read. मी Kill, and मि Scatter, both make मित्सति He wants to kill or scatter. श्वि Increase, prosper, makes, in the causal form शिश्वायिषति or शुशावयिषति He wishes to cause or make prosper.

545. OF roots in उ or ऊ, most take the affix सू only, and generally उ in the reduplication; as यु Mix, युयूषति He wants to mix; भू Be, बुभूषति He wants to be; हु Offer up, जुहुषति He wants to offer up; रु Make a noise, रुरुषति He wants to make a noise; शु Praise, नुषूषति He wishes to praise. पू Purify, requires इ before the affix सू, and takes इ in the reduplicate; as पिपयिषति He wants to purify. उर्णु Cover, makes उर्णुनुविषति, उर्णुनिविषति, or उर्णुनूषति He wants to cover.

546. OF roots in ऋ and ॠ, such as do not require इ before the affix सू, change those letters to ईर, unless the preceding consonant be a labial, when they are changed to उर. Thus कृ Do, make, becomes चिकीर्षु in the volitive root; as चिकीर्षति He wants to do or make; and मृ Die, मुमूर्षु; as मुमूर्षते He wants to die. The following roots always require इ (and occasionally ई) before the affix सू, with which it makes इषू. ऋ Go, अरिरिषु Want to go, अरिरिषति He wants to go; कृ Scatter, चिकरिषु Want to scatter, चिकरिषति He wants to scatter;

गृ Swallow, जिगरिष् Want to swallow, जिगरिषति (and sometimes जिगलिषति) He wants to swallow; दृ Tear, दिदरिष् Want to tear, दिदरिषति He wants to tear; धृ Hold, दिधरिष् Want to hold, दिधरिषति He wants to hold; पृ ^{०.२.} Be engaged or employed, पिपरिष् Want to be engaged, पिपरिषति He wants to be engaged. The following roots may indifferently take the prefix इ before स or not: वृ ^{०.२.} Serve, and वृ ^{१.०.२.} Cover, विवरीष् or वुवूर्ष Wish to serve or cover, विवरीषति or वुवूर्षति He wishes to cover or serve (in the proper form विवरीषते, &c.); भृ Support, बिभरिष् or बुभूर्ष Wish to support, बिभरिषति or बुभूर्षति He wants to support; स्वं Sound, सिस्वरिष् or सुसूर्ष Wish to sound, सिस्वरिषति or सुसूर्षति He wishes to sound; ध्व Crook, दिध्वरिष् or दुधूर्ष Wish to crook, दिध्वरिषति or दुधूर्षति He wants to crook; and all roots in ऋ long, which have not yet been mentioned; such as नृ Pass over, नितरिष्, नितरीष्, or नितरीर्ष Wish to pass over, नितरिषति, नितरीषति or नितरीर्षति He wants to pass over. *Obs.* It is to be presumed, though examples have been searched for in vain, that all other roots in ऋ short may be inflected like चिकीर्षति or मुमूर्षति.

547. OF roots ending in diphthongs, no example has been found except ह्वै Call names, brave, dare, which in a causal volitive form makes जुहावयिषति He wants to cause to brave, dare, &c.

548. OF roots ending in consonants in the volitive, such as have a medial अ, आ, इ, ई, ऋ, or ॠ, take इ, for the vowel of the reduplicated syllable; but if the medial be उ or ॡ, it will generally be उ; but sometimes इ. When the affix स only is used, the radical medial vowel generally remains unaltered; but if the root admits of the prefix इ also, it is occasionally liable to the usual conversion to ए or ओ.

549. ROOTS formed of a medial इ, ई, उ, or ऊ, between two consonants, the last not being व्, require in the volitive the affix स् with इ prefixed, and the rule of *conversion* takes place or not; as रुच् Please, delight, रुरोचिष् or रुरुचिष् With to please, रुरोचिषते or रुरुचिषते He wishes to please; लिख् Write, लिलेखिष् or लिलिखिष् Want to write, लिलेखिषति or लिलिखिषति He wants to write; मुद् Rejoice, मुमोदिष् or मुमुदिष् Want to rejoice, मुमोदिषति or मुमुदिषति He wants to rejoice; द्युन् Shine, दिद्युनिष् or दिद्योनिष् Want to shine, दिद्युनिषते or दिद्योनिषते He wants to shine; गुह् Hide, makes जुयुक्षति He wants to hide.

550. रुद् Weep, विद् Know, and मुष् Steal, do not convert their vowels to ए and ओ; as रुरुदिषति He wants to weep; विविदिषति He wants to know; मुमुषिषते He wants to steal.

551. THE final of the primitive root being व्, is changed to उ before the volitive स्, but not when the prefix इ is required. Thus the primitive दिव् Play, takes three forms in the volitive root, दिधूष, दिदिविष् or दिदेविष्, as दिधूषति, दिदिविषति or दिदेविषति He wants to play. Sometimes instead of दिधूषति, they write दुधूषति.

552. A MEDIAL ऋ or ॠ between two consonants is always changed to अर् before the affix स्, when the prefix इ is also used: but not when स् only is inserted; as नृन् Dance, निनर्त्तिषति or निनृत्सति He wants to dance; वृन् Turn, revolve, विवर्त्सति or विवर्त्तिषते He wants to revolve; कृद् Enlighten, चिकृत्सति or चिकृर्दिषति He wants to enlighten.

553. ROOTS with a medial अ seem generally to admit of इ before the volitive स्; as पद् Read, पिपठिष् With to read, पिपठिषति He wishes to read. But पच् Cook, rejects इ, and makes पिपक्ष्, पिपक्षति He

He wants to cook. तन् Spread, when it does not take इ, makes
निताम्, नितांसनि He wants to spread; and with इ, नितनिषनि.
So सन् (for षन्) Give, ferve, makes either सितांस्ति or सिमनिषनि
He wishes to give or ferve.

554. THE following roots with a medial अ are anomalous:
हन् Strike, जिधांसनि He wants to strike or kill.
स्वप् Sleep, सुसुप्सनि He wants to sleep.
प्रच्छ Ask, पिपृच्छिषनि He wants to ask.
ग्रह Take, जिघृक्षनि He wants to take.
भ्रस्ज Fry, विभर्जिषति, विभ्रज्जिषति, विभ्रक्षति, or विभर्क्षति He
wants to fry.

555. THE following roots with a medial अ or आ, change either of
those letters to इ before the volitive स्, and omit the usual reduplication.
शक् Be able, शिक्षति He wants to be able: he learns—अध्येतुं शिक्षति
He learns to read.
पत् Fall, पित्सति He wants to fall, or he is afraid of falling; and
sometimes पिपतिषति.
पद् Step, पित्सते He wants to step.
रम् Undertake (with the preposition आ), आरिप्सति He wants to
undertake or begin.
लम् Obtain, लिप्सति He wants to obtain.
राध, when it signifies kill, रिप्सति He wants to kill; but when, with
the preposition आ prefixed, it means invoke, pray to, it makes
आरिरात्सति.
ज्ञप् Make know, punish, ज्ञीप्सति, or in a causal form जिज्ञपथिषति
He wants to make know or punish.

दंभ Domineer, धीप्सनि or धिप्सनि He wants to domineer: and occasionally दिदंभिषति.

556. IN forming volitives from primitive roots opening with a vowel, and ending with a consonant, it is regular to prefix the radical vowel to the consonant of reduplication, with इ subjoined, and to omit the vowel before the radical consonant. For example, अश् Enjoy, possess, according to this rule, makes अशिशिष् for its volitive root, and अशिशिषति He wants to possess or enjoy, in the first person singular of the present tense. But as most roots of this order are rather anomalous in the volitive form, the few examples which have been found, are thrown together in the following list:

अश् Enjoy, possess, अशिशिषति He wishes to enjoy or possess. The same meaning may be expressed by अशनायति, &c.

ऋध् Increase, prosper, इर्त्सनि or अर्दिधिषति He longs to increase or prosper.

उच्छ् or उक् Glean, lease corn, उचिहिषति or उनिहिषति He wants to glean.

अंज् Anoint, अंजिजिषति He wants to anoint.

अद् Eat. This root takes घस्, of the same meaning, as its substitute, which makes जिघत्सति He wishes to eat.

आप् Have, obtain, इप्सनि He wishes to have.

आप् Possess, आपिप्सने He wishes to possess.

ईर्ष्य Impatient of another's good fortune, envy, ईर्ष्यिषति or ईर्षिषति He longs to envy.

557. CERTAIN primitive roots take the volitive form without having that meaning. They are the following :

गुप्

गुप् Hide, conceal, keep, guard, जुगुप्सते He blames, reproaches.
 किन् Cure, give medicine, apprehend, despair, चिकित्सति He cures, &c.
 तिज् Bear with patience, तितिक्षते He bears with patience, he forgives.
 मान् Seek knowledge, search after truth, investigate, मीमांसते He
 searches after truth, &c. *Obs.* This and the three following roots
 require the vowel of the reduplicated syllable to be long.
 बध् Blame, reproach, बीभत्सते He blames, reproaches.
 दान् Whet, sharpen, cut, दीदांसते He sharpens, &c.
 शान् Sharpen, grind, whet, शीशांसते He sharpens, whets, grinds.

558. WHEN it is required to give a causal signification to a volitive, the rules to be followed are nearly the same as those given in pages 331, &c. with respect to the changes in the primitive. But the following rule points out the vowel to be used in the reduplication of causal volitives:— The primitive root being composed of उ or ऊ, with a semivowel, the letter ज्ञ, or a palatal initial, takes इ for the vowel of reduplication; otherwise उ. Examples.

यु Mix, यियावयिषति He wishes to cause to mix.
 र Make a noise, रिरावयिषति He wishes to cause to make a noise.
 लू Cut off, लिलावयिषति He wishes to cause to cut off.
 जु Make haste, जिजावयिषति He wishes to cause to make haste.
 पू Purify, पिपावयिषति He wishes to cause to purify.

So others; but the following take उ :

दु Go, suffer, दुदावयिषति He wishes to cause to go, or suffer.
 हु Offer up, जुहावयिषति He wishes to cause to offer up.
 नु Celebrate, नुनावयिषति He wishes to cause to celebrate.

So others, with the exception of the following roots, which take either इ or उ:

शु Hear, शुश्रावयिषति or शिश्रावयिषति He wishes to cause to hear, or be attentive.

So द्रु Run, लु Run, leak, घृ Glide, float, प्लु Float, swim, च्यु Go, leak, waste.

559. THE volitive causal of ह्वे Brave, call names, is जुहावयिषति He wishes to cause to brave, and sometimes जिह्वायकीययिषति Which appears a very fanciful exuberance.

560. श्वि Increase, in its volitive causal, makes शिश्वाययिषति or शुश्रावयिषति He wishes to cause to increase; and स्वप् Sleep, makes सुस्वापयिषति He wishes to cause to sleep.

N. B. It has not been thought necessary to give an example of a volitive verb throughout every tense, because after the new root has been formed, it is regularly inflected like one of the first conjugation, which takes the prefix इ before the terminations of the first and second future the conditional, and the third preterit; and also before those of the precative in the proper form of that tense.

NOMINALS.

561. NOMINALS are derivative verbs, having for their primitive theme any noun or pronoun. They are all of the first conjugation, require the prefix इ before the usual terminations of the last five tenses, and form the second preterit, like other derivatives, by subjoining the affix आं. Nominals are used in several acceptations.

562. काम्य

562. काम्य put after a crude word, forms with it a nominal verbal root, signifying *loving* or *longing* for the person or thing denoted by the primitive word ; as in the following examples :

पुत्र A son, पुत्रकाम्य Love, or long for a son, पुत्रकाम्यनि He loves, or longs for his own son.

पत्नी A wife, पत्नीकाम्य Love, or long for a wife, पत्नीकाम्यनि He loves, or longs for his own wife.

563. काम्य is also used after indeclinable words, and such as end in म् ;
 २९ स्वः काम्यनि He longs for heaven, from the indeclinable word स्वः
 Heaven. किंकाम्यनि What does he want? from किम् What? See
 rule 574.

564. THE letter य् is also put after words in their crude state, to form nominal derivatives of various significations, for the due joining of which to the primitive word, are the following rules :

565. अ or आ being the final of a crude word, is changed to ई before the affix य् ; but sometimes अ final is changed to आ, and sometimes remains unaltered.

566. इ is changed to ई, and उ to ऊ, before the affix य्.

567. ऋ is changed to री before the nominal affix य्.

568. ओ is changed to अव्, and औ to आव् before the nominal affix य्, which here has the power of a vowel over those two letters.

569. न् being the final of the original word, is dropped before the nominal affix य्.

570. य् following another consonant in a derivative word, is dropped before the nominal affix य्.

571. THE nominal affix य् may optionally be omitted in the last six
 tense

tenses, provided the original word to which it had been subjoined ended in any consonant but न्. It is also omitted in the common form after certain words.

572. मू being the final of the primitive word, is dropped after the words औजस् Strength, and अप्सरस् A celestial nymph.

573. स is sometimes prefixed to य after certain words, to denote intenseness.

574. IF the crude word end in मू, or be indeclinable, काम्य is used in the sense of wishing or desiring. See rule 569.

575. THE following nominals, formed by affixing the letter य्, according to the foregoing rules, are used like काम्य, in the sense of longing for, or loving, the person or thing denoted by the primitive word :

पुत्र A son, पुत्रीय् Long for, or love a son, पुत्रीयति He loves his son.

See rule 565.

मान् A mother, मात्रीय् Long for or love a mother, मात्रीयति He loves his mother. See rule 567.

पत्नी A wife, पत्नीय् Love a wife, पत्नीयति He loves his wife.

गो A cow, गय् Long for a cow, गयति He longs for a cow. See r. 568.

नौ A boat, नाय् Long for a boat, नायति He longs for a boat.

राजन् A king, राजीय् Long for a king, राजीयति He longs for a king. See rule 569.

धन Wealth, धनीय् Love wealth, धनीयति He loves wealth. Obs.

When it is required to express a strong desire to acquire or possess wealth, the final ज् of धन is changed to आ before य्; as धनाय् Long to acquire wealth, धनायति He longs to acquire wealth. See rule 565.

उदक् Water. To express the desire to drink water, the final क् is changed to न्, and आ put before the य्; as **उदन्य्** Want to drink water, **उदन्यति** He wants to drink water, or he is thirsty. But in the sense of loving, or liking water, the form is **उदकीय्** and **उदकीयति** He is fond of water.

अशन Eating. This noun, like **उदक्**, takes two forms, when converted into a verb; as **अशनायति** He longs to eat, or is hungry, or **अशनीयति** He is fond of eating. See rule 565.

गार्ग्य An offspring of गर्ग Garga, makes **गार्गीय्**; as **गार्गीयति** He loves an offspring of Garga. See rule 570.

अश्व A horse, takes स् before the nominal य्; as **अश्वस्य्** Long for a horse, **अश्वस्यति** The mare longs for the horse, or is horning. See rule 573.

वृष A bull, like **अश्व**, takes स् before य्; as **वृषस्य्** Long for the bull, **वृषस्यति** गौ The cow longs for the bull, or is bulling. *Obs.* When the simple desire of possessing a horse or a bull is implied, the form will be **अश्वीयति** and **वृषीयति**. See rules 565 and 573.

दधि Curds, forms as its nominal root either **दध्यस्य्** or **दधिस्य्**, when wanted to express a strong desire for curds: as **दध्यस्यति** or **दधिस्यति** बालः The child longs exceedingly for curds; otherwise, **दधीयति** He longs for, or loves curds. See r. 566. *Obs.* The स् introduced in the last three examples, is not subject to be changed to ष् after the usual letters. This स् is often found in forming nominals denoting intenseness of longing or coveting; as in the following examples:

शिर Milk, **शिरस्यति** बालः The child longs for milk exceedingly.

लवण Salt, **लवणस्यति** उष्ट्रः The camel longs for salt exceedingly.

भधु Honey, **भधुस्यति** He longs for honey exceedingly. See rule 573.

576. A NOUN takes the same verbal form as in the preceding rule (when **स्** is not introduced) in the following acceptation also: पुत्रीयति शिष्यमाचार्यः The teacher behaves to his pupil as if he were his own son. The verb is formed from पुत्र A son, as in the first example, r. 575.

577. THE following are examples of verbs formed from nouns with the sense of imitating, personating, or acting the part of the person or thing denoted by the noun ; or behaving in one place as if one were in another.

शिव A proper name, शिवीयति He acts as if he were *Siva*. शिवीयति

देवदत्तं He behaves to *Dēvadatta* as if he were *Siva*. See rule 565.

इन्द्र A proper name, इन्द्रीयति He imitates *Indra*. See rule 565.

विष्णु A proper name, विष्णूयति He behaves like *Viṣṇu*. See r. 566.

प्रासाद A palace, प्रासादीयति कुटुम्बं भिक्षुः The beggar behaves in his hut as if he were in a palace ; or कुटीयति प्रासादे राजा The king behaves in his palace, as in a cottage. See rules 565 and 577.

पर्यंक A bedstead, पर्यंकीयति मञ्चके He conducts himself on a mean pallet, as if he were on a bed of state. See rules 565 and 577.

578. चित्र Wonder, used as a verb, means cause wonder ; as चित्रीयते हम् मृगः A golden deer surprises.

579. TO express acting, doing, or behaving, like what is indicated by the noun, the nominal verb may be used in either the *common* or the *proper* active form.

580. WHEN used in the *common* form, both the final vowel of the noun, and the affix **य्**, may be dropped; but when required in the *proper* form, the final vowel of **अ** is changed to **आ**, and **य्** subjoined.

581. IF **स्** be the final of the noun, it may, in most cases, be indifferently

indifferently dropped or not. But अप्सरस् A celestial nymph, and ओजस् Strength, always drop the स्.

Examples.

कृष्ण A proper name, कृष्णति or कृष्णयते He behaves like *Krishna*.

See rules 579, 580, 581.

श्येन A kite, श्येनायते काकः A crow affects the manners of a kite.

पंडित A learned man, पंडितायते मुर्खः The fool imitates a learned man.

पयस् Milk, पयायते or पयस्यते It assumes the character of milk. See rule 581.

अप्सरस् A celestial nymph, अप्सरायते कुरूपा An ill-favoured woman affects the graces of a celestial nymph. See rule 581.

ओजस् Strength, ओजायते दुर्बलः A weak man affects to be strong. See rule 581.

582. गल्भ Capable, expert, क्लृव Neuter, and होढ A bet or stake, are conjugated in the *proper* form only; as गल्भायते or गल्भते He affects to be clever; क्लृवायते or क्लृवते He behaves like a hermaphrodite; होढायते or होढते He bets.

583. THE class of words, called from the first भृशादि, may be inflected as nominal verbs in the sense of becoming, or acquiring the quality of, that which is expressed by those words. Such as end in त् or स् drop those letters before the affix य् in the *proper* form, and before the terminations in the *common*. अ before the affix य् is changed to आ. य् is dropped in the *common* form. Examples.

भृश Violent, intense, भृशायते or भृशति He becomes or grows violent or intense. So शीघ्र Quick, चपल Unsteady, capricious, उन्मत्त Mad,

intoxicated, प्रतीप Adverse, पंडित Learned, and उत्सुक Expectant or anxious. Also उन्मनस् A mind elevated above worldly things, उन्मनायने or उन्मनति He becomes one of an elevated mind. So other compounds of मनस् The mind; such as सुमनस् A mind well, or at ease, दुर्मनस् A mind ill, or not at ease; अभिमनस् A mind before, an attentive mind; likewise ओजस् Strength, तेजस् Glory, splendour, चैनस् Separation, and वर्चस् Glory, splendour. Also बृहन् Great, large, बृहायने or बृहति He grows, or becomes great or large. So दृशन् A stone, शस्वन् Perpetual, continual, constant, वेहन् Procuring abortion. शुचि Pure, makes शुचीयने or शुच्यति He grows pure.

584. THE class of nouns called लोहितादि; namely लोहित Red, नील Blue, श्वेत White, हरित Green, धर्म Moral and religious duty, निद्रा Sleep, करुणा Pity, कृपा Compassion, मन्द Slow, tardy, lazy, unfortunate, मन्द्र A low or deep sound, भद्र Good, and फेन Froth, become nominal verbs in the sense of producing the quality or thing indicated by them. They take the affix य् in both the active forms; but, according to some, they may occasionally omit it in the *common* form; as लोहितायति, लोहितायने, or लोहितति He produces, or becomes of a red colour. So for the rest. In like manner may be conjugated certain words for inarticulate sounds; such as पटापट or पटपट, the particular noise made in jumping, dancing, stepping hard and quick, and the like, as पटपटायति, &c. &c.

585. THE following class of words, called शब्दादि, are conjugated with the affix य् in the *proper* form only; namely, शब्द A noise or sound, वैर Enmity, कलह A dispute, quarrel, uproar, अभ्र A cloud, मेघ A cloud, सुदिन A fair day, दुर्दिन A foul day, निहार Dew, hoar frost, कण्व A sin, a fault, प्रतीप Opposition, &c. They are used in the

the sense of doing, making, or producing, what is pointed out by those words; as शब्दायते He makes a noise.

586. THE following words, called सुखादि are conjugated like शब्द, &c. but in the sense of being, suffering, or experiencing what the noun indicates. They are, सुख Pleasure, ease, दुःख Pain, trouble, करुणा Pity, कृपण Misery, miserable, नृप Satisfied. मोह Patient, अश्रु A tear, अलौक False, unkind, and अंश A share or portion; as सुखायते He experiences pleasure. So कष्ट Hardship, difficulty, distress, कष्ट Difficulty, गहन Deep, profound, as a forest, impenetrably thick. According to some authorities, these three words are used in a verbal form to denote that the agent does what will bring down upon himself, as a punishment, distress, difficulties, &c. as कष्टायते He does what will bring distress.

587. रुमन्थ Ruminating, chewing the cud, makes रुमन्थायते; as रुमन्थायते वृषः The bull chews the cud, or ruminates.

588. धूम Smoak, उष्मन् Heat, फेन Froth, foam, scum, and वाष्प Hot vapour, are conjugated with the affix य् in the proper form only, in the acceptation of sending forth, or emitting, smoak, &c. &c. as धूमायते It sends forth smoak.

589. नमस् Bowing, तपस् Religious fervour, and वरिवस् Serving, take य्, but do not drop the final स् according to rule 581. They are used in the acceptation of doing or performing what is pointed out by those words, and in the common form; as नमस्यति देवान् He bows down to, or he worships the gods; तपस्यति He performs acts of religious fervour, such as profound meditation, mortifications, &c. वरिवस्यति गुरुन् He waits upon, serves, or is attentive to the master.

590. THE following words, called कण्डादि, are conjugated with य्.

as those in rule 589, in the sense of doing what is indicated by the noun. The small letters put after each serve, as usual, to shew which forms it follows. कण्डू ° Scratching, कण्डूयति or कण्डूयते He scratches; मन्तु ° Sin, crime, anger, मन्तूयति or मन्तूयते He sins, &c. बल्लु ° Worship, बल्लूयति; असु, अस्, or अमू ° Fear, danger; लेट ° or लोट ° Villainy, sleep, splendour, लेटयति, लोटयति He acts the villain, he robs, cheats, &c. लेला ° Shine; इरस् °, इरज् °, or इर ° Envy, इरस्यति, इरज्यति, ईर्यति, ईर्यते He envies; उषस् ° The dawn, उषस्यति It dawns; मेधा ° A good understanding or capacity, मेधायति He is quick of comprehension; कुषुभ् ° Throwing, कुषुभ्यति He throws; मगध ° Surrounding, investing; तन्नस् ° or पंपस् ° Pain, affliction; दुःख ° Pain, trouble; सुख ° Happiness, दुःख्यति, सुख्यति He makes, or becomes unhappy, happy; सपर ° Worship; अरर ° Sawing; भिषज् ° Administering a remedy; भिष्णुज ° Service, attendance; इषुध ° Holding arrows; चरण °, वरण ° Going; खुरण ° Stealing; तुरण ° Making haste; भरण Keeping, holding, preserving; गद्गद् An interruption of sound in speaking, as in grief, &c. एला ° केला ° खेला ° विला, and, according to some, इला ° Sport, play, diversion; लेखा ° or लेख ° Play, line, as लेखायति or लेख्यति He plays, he makes lines; लिद् ° Despising, a little, लियति He despises, he makes little; लाट ° Living, what one lives upon; ह्णी ° Shame, blushing; मही ° Worshipping, magnifying; रेखा ° Praise; इवस् ° Fervour, zeal, attendance; निरस् ° Secret, hiding, concealing; अगद् ° Health, the being free from disease; उरस् ° Strength, उरस्यति He grows strong; तरण ° Go, pass over; संभूयस् Accumulation, collection, संभूयस्यति He collects; अंबर ° सम्बर ° Covering, screening, cloathing.

591. BESIDES the numerous examples herebefore given, almost any crude word may be used as a verb in the sense of using, performing, announcing, or declaring the thing expressed by such word, by subjoining to it the affix इ, which before the terminations suited to the first conjugation becomes य्. The following have been selected as examples.

प्रश्न A question, प्रश्नयति He proposes or asks a question.

उद् Tied together, married, उदयति He declares one married, he marries one.

इश God, Lord, इशयति Declaring a god, calling one lord, lording.

माला A necklace, or string of flowers, मालयति He puts on a necklace.

शुच A spoon used for pouring oil of butter on the holy fire, शुचयति He uses the spoon in performing that office.

श्वेताश्व A white horse. This compound word loses its last member, namely, अश्व, and thus makes श्वेतयति He declares a horse white, or he whitens.

अश्वतर A mule. This word drops तर, and thus makes अश्वयति He says or declares a mule, he makes a mule.

मुंड Shaved, मुंडयति मानवकं He shaves a man.

मिश्र A mixture, मिश्रयति He mixed.

व्रत A religious rite or penance, व्रतयति अन्नं He makes it a religious duty (to refrain from) rice.

वस्त्र Cloth, वस्त्रयति He clothes, or covers with a cloth.

हलि A large plough, हलयति He holds or uses a large plough.

कलि A quarrel, कलयति He quarrels.

श्लक्ष्ण Smooth, gentle, श्लक्ष्णयति वस्त्रं He smooths the cloth.

लवण Salt, लवणयति He uses salt, he salts.

कृत Done, कृतयति He makes.

नूस्न Hair, grey hair, or, according to some, sin, (with the preposition वि here used as a privative) विनूस्नयति He deprives of hair, or he purifies from evil.

पाश A cord, पाशयति He cords, विपाशयति He uncords.

रूप Form, figure, रूपयति He figures, he fees.

वीणा A musical instrument so called, उपवीणयति He accompanies a *Vinā*, that is, sings with it, or to it. (Here the preposition उप has the sense of *with*).

श्लोक A poetical verse, उपश्लोकयति He addresses, or praises him in, or with, verses. (Here the preposition has the force of *with*).

सेना An army, अभिवेनयति He goes before with an army. (Here अभि means *before*).

लोम Hair of the body, अनुलोमयति He follows the grain of the hair. (Here अनु means *after*, or *according to*).

त्वच Skin, त्वचयति He skins.

वर्म्मन् Armour, वर्म्मयति He puts on armour; or, with the preposition सं, संवर्म्मयति He arms completely.

वर्ण Colour, complexion, character, वर्णयति He describes.

चूर्ण Powder, चूर्णयति He reduces to powder.

हस्तिन् An elephant. अतिहस्तयति He gets over by means of an elephant. (Here अति means *over* or *across*.)

पुच्छ The tail, पुच्छयति He uses the tail, उत्पुच्छयति He cocks his tail, परिपुच्छयति He whisks his tail about. (उत् means *up*, and परि *about*.)

भाण्ड An earthen vessel, संभाण्डयति He collects earthen vessels together, or piles them up in a heap. (The preposition सं or सम् here means *together*.)

592. THE following adjectives are either modified when inflected as nominal verbs, or else have substitutes :

- बाढ Great, large, makes साध ; as साधयति He makes large.
 स्थूल Gross, thick, makes स्थव ; as स्थवयति He makes gross.
 अन्तिक Near, makes नेद ; as नेदयति He makes near.
 दूर Far off, distant, makes दव ; as दवयति He makes distant.
 युवन् Young, makes यव. or कन ; as यवयति or कनयति He makes young.
 वृद्ध Old, makes वर्ष or ज्याप, as वर्षयति or ज्यापयति He makes old or aged.
 प्रिय Beloved, makes प्राप ; as प्रापयति He makes beloved.
 स्थिर Steady, makes स्थाप ; as स्थापयति He makes steady, firm or steadfast.
 स्फिर Swollen, makes स्फाप ; as स्फापयति He makes swell.
 उर Great, large, makes वर ; as वरयति He makes large.
 बहुल Abundant, makes बंह ; as बंहयति He makes abundant.
 गुरु Heavy, grave, makes गर ; as गरयति He makes heavy or grave.
 तृप्त Satisfied, makes त्रप ; as त्रपयति He makes satisfied, or satisfies.
 दीर्घ Long, makes द्राघ ; as द्राघयति He makes long, or lengthens.
 ह्रस्व Short, makes ह्रम ; as ह्रमयति He makes short, or shortens.
 वन्दारक् Reputable, respectable, makes वृन्द ; as वृन्दयति He makes respectable.
 क्षुद्र Small, mean, makes क्षोद ; as क्षोदयति He makes small, or lessens.
 क्षिप्र Quick, hasty, makes क्षेप ; as क्षेपयति He makes quick, or hastens.
 पृथू Broad, wide, large, makes प्रथ ; as प्रथयति He makes broad, wide, large, or enlarges.

मृदु Soft, gentle, meek, makes म्रद ; as म्रदयति He makes soft, or softens.

कृष Thin, lean, meagre, makes क्रष ; as क्रषयति He makes thin, lean, &c.

भृश Excessive, very much or great, makes भ्रश ; as भ्रशयति He makes excessive.

दृढ Tight, firm, makes द्रढयति He makes tight, or tightens.

बहु Many, much, makes either भाव or वह ; as भावयति or वहयति He makes many.

अल्प Little, small, few, makes कन ; as कनयति He makes little, small, few.

सत्य True, makes सत्याप ; as सत्यापयति He makes or says true.

अर्थ Meaning, makes अर्थाप ; as अर्थापयति He tells the meaning.

वेद The Veda, or knowledge, makes वेदाप ; as वेदापयति He makes or declares the book of knowledge.

593. ALL words containing but one vowel ending in अ, take आप ; as स्व Own, स्वापयति He makes or declares his own.

594. प्राक् East, अवाक् South, प्रत्यक् West, and उदक् North, are changed to प्राच, अवाच, प्रतीच and उदीच when to be used as nominal roots ; as प्राचयति He says east, and so the rest. सम्यक् Altogether, makes समीच ; as समीचयति He says altogether. निर्य्यक् Indirect, makes निराप ; as निरापयति He makes or says indirect. सद्भ्यक् A companion in worship, makes सध्राप ; as सध्रापयति He makes, or declares a companion in worship. विश्वद्र्यक् Who is worshipped by all, makes विश्वद्राप ; as विश्वद्रापयति He declares worshipped by all. देवद्र्यक् Who worships the Gods, makes देवद्राप ; as देवद्रापयति He declares, or makes a worshipper of the Gods.

595. NOMINAL

595. NOMINAL verbs, when thrown into the *volitive*, or any other form where reduplication is required, may repeat any one of their letters at pleasure; except the class of words called कण्डादि, which can only double the distinctive य. Thus from the nominal root पुत्रीय may be formed the volitive root in these three different ways, namely, पुपुत्रीयिष्, पुनित्रीयिष्, or पुत्रीयिषिष्; but कण्डु Scratch, makes only कण्डुयिषिष्.

596. IN the first four tenses nominals are conjugated like roots of the first conjugation; in the second preterit they are formed by subjoining the affix आं and the usual auxiliary; in the third preterit they seem, as far as examples have been found, to follow causals, as also in all the other tenses.

OF THE PASSIVE VOICE.

597. THE passive voice is conjugated with the terminations suited to the *proper* form of the active, but with the syllable य *ya* prefixed to those of the first four tenses, and the occasional insertion of the vowel इ before each person of the last five tenses; as in the following scheme:

Scheme of Terminations adapted to the Passive Voice.

	Sing.	Dual.	Plural.
1. <i>Present Tense</i>	1. यने	याने	यन्ते
	2. यसे	याथे	यस्ये
	3. ये	यावहे	यामहे
	3 D		2. <i>Potential</i>

	Sing.	Dual.	Plur.
2. <i>Potential</i>	1. येन 2. येथाः 3. येय	येयानां येयाथां येवहे	येरन् येध्वं येमहे
3. <i>Imperative</i>	1. यनां 2. यस्व 3. ये	यानां याथां यावहे	यन्तां यध्वं यामहे
4. <i>First Preterit</i> (With अ prefixed to the root.)	1. यन 2. यथाः 3. यि	यानां याथां यावहि	यन्त यध्वं यामहि
5. <i>Second Preterit</i> (With reduplication of the root.)	1. ए 2. मे 3. ए	आने आथे इवहे	इरे ध्वे इमहे
6. <i>First Future</i> (And sometimes with इ prefixed.)	1. ना 2. नामे 3. नाहे	नारौ नामाथे नास्वहे	नारः नाध्वे नास्महे
7. <i>Second Future</i> (And sometimes with इ prefixed.)	1. स्यने 2. स्यमे 3. स्ये	स्येने स्येथे स्यावहे	स्यन्ने स्यध्वे स्यामहे
8. <i>The Precative</i> (And sometimes with इ prefixed.)	1. मीष्ट 2. मीष्टाः 3. मीय	मीयास्तां मीयास्थां मीवहि	मीरन् मीध्वं मीमहि
9. <i>Conditional</i> (अ before the root, and sometimes इ before the termination.)	1. स्यन 2. स्यथाः 3. स्ये	स्येनां स्येथां स्यावहि	स्यन्त स्यध्वं स्यामहि

	Sing.	Dual.	Plur.
10. <i>Third Preterit</i>	1. इ	मातां	मत्
(अ before the root,	2. म्याः	मायां	ध्वं
and sometimes इ be-	3. मि	स्वहि	स्महि
fore the terminations.)			

598. WHATEVER verb requires the vowel इ to be prefixed to any person of the last six tenses, in the active voice, requires it in the passive. It is also here a special rule, that every root ending in a vowel, with हन् Kill, दृश् See, and ग्रह् Take, shall have इ prefixed to every termination of the last five tenses in the foregoing scheme.

599. THE radical vowel is neither to be augmented nor converted before the persons of the first four tenses.

600. IN the fifth tense the root is conjugated as a passive, according to the rules already given for the proper form of the active voice. See p. 252, rule 279, and following.

601. IN the foregoing scheme, इ having been substituted for स्त, the sign of the first person singular of the third preterit, the radical vowel of every root is required to be augmented before it; except बुध् Understand, which makes अबोदि He was understood, जन् Generate, अजनि He was generated, and बध् Kill, अवधि He was killed.

602. ALL roots of one vowel ending in आ, as दा Give, affix य् before the terminations of the last five tenses; and, for the most part, suffer no further alteration in the first four tenses. But दा Give, धा Keep, हा Quit, leave, पा Drink, मा Measure, and स्ता Stand, substitute ई for आ in the first four tenses, making दी, धी, ही, &c. as in the following example.

दा

दा Give. Passive Voice.

- | | |
|---------------------------|-------------------------------------|
| 1. <i>Present Tense</i> | 1. दीयते &c. He is given, &c. |
| 2. <i>Potential</i> | 1. दीयेत &c. He may be given, &c. |
| 3. <i>Imperative</i> | 1. दीयतां &c. Let him be given, &c. |
| 4. <i>First Preterit</i> | 1. अदीयत् &c. He was given, &c. |
| 5. <i>Second Preterit</i> | 1. ददे &c. He was given, &c. |

See page 254, rule 285.

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|---------------------------|---|
| 6. <i>First Future</i> | 1. दायिता &c. He shall be given, &c. |
| 7. <i>Second Future</i> | 1. दायिष्यते &c. He shall be given, &c. |
| 8. <i>Precative</i> | 1. दायिषीष्ट &c. May he be given, &c. |
| 9. <i>Conditional</i> | 1. अदायिष्यत् &c. Should he be given, &c. |
| 10. <i>Third Preterit</i> | 1. अदायि &c. He was given, &c. |

So धा, मा, हा, स्था, and पा Drink; but पा Cherish, protect, makes पायते, &c. &c. as do all other roots of one vowel in आ.

603. दरिद्रा Be poor, drops its final in every person but the first singular of the third preterit of the passive voice, making दरिद्रते, &c. in the first four tenses; in the fifth tense ददरिद्र &c. and it takes इ before the terminations of the last five tenses, making दरिद्रिता, दरिद्रिष्यत्, &c. &c.

604. इ being the final of a root, is changed to ई, and उ to ऊ, before the terminations of the first four tenses in the foregoing scheme; as in the following example:

चि Gather. Passive voice.

- | | | | |
|--------------|------------------------|------------------------------|---------------|
| 1. चीयते &c. | 2. चीयेत &c. | 3. चीयतां &c. | 4. अचीयत् &c. |
| 5. चिचे &c. | 6. चयिता or चायिता &c. | 7. चयिष्यते or चायिष्यते &c. | 8. चयिषीष्ट |

8. चयिषीष्ट or चायिषीष्ट &c. 9. अचयिष्यत or अचायिष्यत &c.
10. अचायि, अचयिषानां or अचायिषानां, &c.

So most other roots of one syllable ending in इ or ई ; except the following.

605. शी Sleep, makes शय् in the first four tenses : as शय्यते &c. but is regular in the other tenses. *Second Preterit*, शिष्ये, शिष्याने, शिष्यिरे &c. *First Future*, शयिता or शायिता &c. So for the other tenses.

606. श्वि Increase, prosper, substitutes उ for the radical वि in the first four tenses passive, but is regular in the other tenses ; as, *Present Tense*, उष्यते &c. *Preterit*, औष्यत &c. *Second Preterit*, शिष्विये &c. *First Future* श्वयिता or श्वायिता &c. and so the rest.

607. दीधी Shine, and वेची Shine, drop their final ई in the first four tenses ; as दीध्यते &c. वेच्यते &c. *Second Preterit*, दीध्यां चकार &c. The other tenses are regular.

यु Mix. Passive Voice.

1. यूयते &c. 2. यूयेत &c. 3. यूयतां &c. 4. अयूयत &c.
5. युयुवे &c. 6. यविता or याविता &c. 7. यविष्यते or याविष्यते &c.
8. यविषीष्ट or याविषीष्ट &c. 9. अयविष्यत or अयाविष्यत &c.
10. अयावि &c. See scheme.

अनुभू Be after, follow. Passive Voice.

Obs. Intransitives become transitives, when preceded by certain prepositions.

1. अनुभूयते &c. 2. अनुभूयेत &c. 3. अनुभूयतां &c. 4. अन्वभूयत &c.
5. अनुबभूवे or अनुबुभूवे &c. 6. अनुभविता or अनुभाविता &c.
7. अनुभविष्यते

7. अनुभविष्यते or अनुभाविष्यते &c. 8. अनुभविषीष्ट or अनुभाविषीष्ट &c. 9. अन्वभविष्यत or अन्वभाविष्यत &c. 10. अन्वभावि &c.

All other roots in उ and उ are inflected after these examples; but वृ Speak, substitutes वच् of the same meaning, which will be mentioned in its place. See rule 613.

608. ॠ short, being the final of a root, is, for the most part, changed to रि before the terminations of the first four tenses in the foregoing scheme, but preceded by a combination of consonants, as in स्मृ, स्मृ, स्तृ, &c. it is changed to अर्. The root ॠ Go, also makes अर्. as does the ॠ of जागृ Awake. Examples.

कृ Make, do. Passive Voice.

1. क्रियते &c. 2. क्रियेत् &c. 3. क्रियतां &c. 4. अक्रियत् &c.
5. चक्रे &c. 6. करिना or कारिना &c. 7. करिष्यते or कारिष्यते &c.
8. करिषीष्ट or कारिषीष्ट &c. 9. अकरिष्यत् or अकारिष्यत् &c.
10. अकारि, अकरिषातां or अकारिषातां, अकरिषत् or अकारिषत्.

स्मृ Remember. Passive Voice.

1. स्मर्यते, &c. &c. 5. मस्मरे &c. 6. स्मरिना or स्मारिना &c. &c.
10. अस्मारि &c. So स्मृ, स्तृ, &c.

गृ Go. Passive Voice.

1. अर्यते &c. &c. 4. आर्यत् &c. 5. आरे &c. 6. अरिना or आरिना &c. &c. 10. आरि &c.

609. ॠ long, as the final of a root, is changed to ईर् before the terminations of the first four tenses; unless the initial be a labial, as in पृ, भृ, मृ, which make पूर्, भूर्, मूर्. In the last five tenses, all roots in ॠ long are conjugated like those in ॠ short.

दृ Tear. Passive Voice.

1. दीर्यते &c. &c. 5. ददरे &c. 10. अदारि &c.

पृ Fill. Passive Voice.

1. पूर्यते &c. &c. 5. पपरे &c. 10. अपारि &c.

610. A DIPHTHONG being the final of a root, is generally changed to आ, and the verb conjugated as roots in आ, in every tense. The following roots, however, substitute ई before the terminations of the first four tenses: मे Barter, exchange, मीयते &c. शो File, whet, शीयते &c. सो Destroy, सीयते &c. सै Waite, सीयते &c. गै Sing, गीयते &c. कै Sound, कीयते &c. रे Sound, रीयते &c. दै Purify, दीयते &c. दे Cherish, दीयते &c. धे Drink, धीयते &c. दो Divide, दीयते &c. वे Weave, is changed to उ in the first four tenses; as उयते &c. and ये Conceal, to वी. as वीयते &c.

611. WHEN the final of a root, to be conjugated in the passive voice, is a consonant, the medial, or initial vowel remains unaltered before the terminations of the first four tenses; but before those of the six last, they are subject to the same changes in the passive voice, as in the *proper* active; except in the first person singular of the third preterit, before the termination of which the radical vowel is, except in a few instances, (see rule 601,) *augmented*.

याच् Seek. Passive Voice.

1. याच्यते &c. 2. याच्ये &c. 3. याच्यतां &c. 4. अयाच्यत &c.
5. ययाचे &c. 6. याचिता &c. 7. याचिथते &c. 8. याचिषीष्ट &c.
9. अयाचिथत &c. 10. अयाचि, अयाचिषातां, अयाचिषत &c.

पच्

पच् Drefs food, ripen. Passive Voice.

1. पच्यते &c. &c. 5. पेचे &c. See page 267. 6. पक्ता &c. See page 281, rule 334. 7. पक्ष्यते &c. See page 288, rule 359. 8. पक्षीष्ट &c. See page 295, rule 380. 9. अपक्ष्यत &c. 10. अपाचि, अपक्षानां, अपक्षत ; &c. See page 319, rule 433.

दृश् See. Passive Voice.

1. दृश्यते &c. &c. 5. दृश्ये &c. 6. दर्शिता &c. See rule 598. 7. दर्शयिते &c. See rule 598. 8. दर्शिषीष्ट &c. See rule 598. 9. अदर्शयित &c. See rule 598. 10. अदर्शि, अदर्शिषानां, अदर्शयित &c. See rule 598.

612. तन् Draw out, extend. खन् Dig, जन् Bring forth, produce, and मन् Mind, may optionally substitute ता, खा, जा, and मा in forming the first four tenses of the passive voice; as तन्यते or तायते, खन्यते or खायते, जन्यते or जायते, मन्यते or मायते &c. In the five last tenses they preserve their radical forms.

613. THE following roots, opening with व् *va*, substitute the vowel उ before the terminations of the first five tenses; namely, वच् Speak, वद् Tell, वप् Sow seed, वश Will, वस् Dwell, and वह् Bear. Examples.

वच् Speak. Passive Voice.

1. उच्यते &c. 2. उच्येन &c. 3. उच्यतां &c. 4. औच्यत &c. 5. उचे &c. 6. वक्ता &c. 7. वक्ष्यते &c. 8. वक्षीष्ट &c. 9. अवक्ष्यत &c. 10. अवाचि अवक्षानां, अवक्षत &c. *Obs.* This root is substituted for ब्रू of the same meaning in the passive voice.

614. THE vowel इ is substituted for य् *ya*, the initial syllable of the root यज् Worship, in the first five tenses passive. Example.

यज्

यज् Worship. Passive Voice.

1. इज्यते &c. 2. इज्येत &c. 3. इज्यतां &c. 4. ऐज्यत &c. 5. ईजे &c.
6. यष्टा &c. 7. यक्ष्यते &c. &c. 10. अयाजि, अयक्षातां, अयक्षत &c.

615. यध् Hunt, chase, and यच् Cheat, substitute इ, for the medial syllable य ya, in the first four tenses passive. Example.

यध् Hunt, chase. Passive Voice.

1. विध्यते &c. &c. 5. विद्यधे &c. 6. यद्धा &c. 7. यत्स्यते &c.
8. यत्सीष्ट &c. 9. अयत्स्यत &c. 10. अयाधि, अयत्सतां,
अयत्सत &c. So विच्यते &c. &c.

616. ऋ is substituted for र ra, in conjugating the following roots as passives, in the first four tenses; namely, ग्रह् Take, प्रच्छ् Ask, ब्रश् Divide, and भ्रस्ज् Fry. Example.

ग्रह् Take. Passive Voice.

1. गृह्यते &c. 2. गृह्येत &c. 3. गृह्यतां &c. 4. अगृह्यत &c.
5. जग्रहे &c. 6. ग्रहिता &c. 7. ग्रह्यते &c. 8. ग्रहीषीष्ट &c.
9. अग्रह्यत &c. 10. अयाहि, अग्रहिषातां, अग्रहिषत &c.

See rule 598.

प्रच्छ् Ask. Passive Voice.

1. पृच्छ्यते &c. 2. पृच्छ्येत &c. 3. पृच्छ्यतां &c. 4. अपृच्छ्यत &c.
5. पप्रच्छे &c. 6. प्रष्टा &c. 7. प्रक्ष्यते &c. 8. प्रक्षीष्ट &c. 9. अप्रक्ष्यत &c.
10. अप्राच्छि, अप्रक्षातां, अप्रक्षत &c.

ब्रश् Divide. Passive Voice.

1. वृश्च्यते &c. The first four tenses like पृच्छ्यते &c. 5. वव्रश्चे &c.
6. व्रश्चिता &c. 7. व्रश्च्यत &c. 8. व्रश्चिषीष्ट &c. 9. अव्रश्च्यत &c.
10. अव्राश्चि, अव्रश्चिषातां, अव्रश्चिषत &c.

भ्रस्ज् or भ्रज्ज् Fry. Passive Voice.

1. भ्रज्ज्यते &c. The first four tenses like पृच्छते &c. 5. बभ्रज्जे &c.
6. भ्रष्टा &c. 7. भ्रक्ष्यते &c. 8. भ्रक्षीष्ट &c. 9. अभ्रक्ष्यत &c.
10. अभ्रज्जि, अभ्रक्षातां, अभ्रक्षत &c.

617. हन् Kill, by rule 2, takes ई before the persons of the five last tenses. Example.

हन् Kill. Passive Voice.

1. हन्यते &c. 2. हन्येत &c. 3. हन्यतां &c. 4. अहन्यत &c.
5. जघ्ने, जघ्नान्ते, जघ्निरे &c. 6. हन्ता &c. or घानिता &c.
7. हनिष्यते &c. or घानिष्यते &c. 8. घानिषीष्ट &c. or वधिषीष्ट &c.
9. अहनिष्यत &c. or अघानिष्यत &c. 10. अघानि &c. or अवधि &c.

618. बुध् Understand, by rule 601, makes अबोधि in the first person singular of the tenth tense. Example.

बुध् Understand. Passive Voice.

1. बुध्यते &c. 2. बुध्येत &c. 3. बुध्यतां &c. 4. अबुध्यत &c.
 5. बुबुधे &c. 6. बोद्धा &c. 7. भोत्स्यते &c. 8. भूत्सीष्ट &c.
 9. अभोत्स्यत, &c. 10. अबोधि, अभोत्सातां, अभोत्सन, &c. Obs.
- The radical ब् is here changed to its own aspirate भ् before such terminations as begin with म् or ध्.

619. DERIVATIVES follow the same rules, when they are used with a passive signification, as simple verbs.

N. B. The passive voice, in the above regular form of inflection, seldom occurs in books; it being more common for authors to prefer the use of the perfect and imperfect participles, with the several tenses of the verb substantive अस् Be, and भू Be, become. It is, however, found in the present and imperative oftener than in other tenses.

OF IMPERSONAL VERBS.

620. VERBS of an intransitive signification may be inflected as passives in the first person singular only of each tense, and govern a noun or pronoun in the third case; as भूयते त्वया *There is being or becoming by thee*, which is only another way of expressing त्वं भवसि *Thou art, or art becoming*. This curious, and, perhaps, peculiar idiom, is much used in conversation at the present day, and is sometimes found in books. The name given to this impersonal use of the verb is भाव वाच्य.

OF REFLECTIVE VERBS.

621. THE passive form of transitive verbs is often used with an active, but intransitive, signification; as where the effect produced is in the agent, and does not pass over to another: as भिद्यते काष्ठं *The wood splits, that is, the wood splits of itself*. पच्यते फलं *The fruit ripens*. सिच्यते हस्ती *The elephant sprinkles himself*. This particular application of a verb in a passive form, is by grammarians called कर्मकृती, to denote that the agent and patient are one.

OF NEGATION.

622. THE particle of *negation* is न *na*, *Not*, which is used before every person of a verb, except the second person of the imperative, where मा *mā*, the particle of *forbidding*, is preferred. There is another मा, which may be called the particle of *diffusion*, frequently used before any person of the third preterit, causing the prefix अ of that tense to be dropped. Examples. न गच्छति *He does not go*; मा गच्छ *Go not, or, do not go*; मा गान् *He should not, or ought not to go*.

OBSERVATIONS

OBSERVATIONS ON THE VERBS.

623. THE following observations relate chiefly to the *form* of conjugation, which some verbal roots take when preceded by the following inseparable prepositions, and sometimes without their influence; such as the *proper* form for the *common*, or the *contrary*.

Inseparable Prepositions.

प्र Forth. for, forward; abroad, away. This preposition, besides progressive motion, occasionally serves to denote pre-eminence, superiority, excellence, priority, and excels.

परा Back, backward. Also, according to some, it denotes superiority, the being before, defeat. reverse, &c. &c. It is however but little used.

अधि Over, or above, in place, rank and degree.

अप Under, beneath, below. It serves generally to denote inferiority in place, rank, and degree; also secrecy, concealment, disappearing, insidiousness, slyness, and the like.

नि In, into, within, on, upon.

निरू Out, without (not in), without (not having).

सं Together, altogether, with, together with. It often serves to denote fulness, completeness, wholeness, and perfection.

वि Separate, apart, distinct. It marks variety, distinction, division, separation, &c.

आ To, at, as far as. It serves to mark the bounds or limits of an action.

आ put before verbs denoting *giving*, *going*, *carrying*, &c. gives them the sense of *taking* or *receiving*, *coming*, and *bringing*.

अव From, off, down from. It is sometimes used to denote deprivation, disgrace, disjunction, and the like.

अभि

अभि Before, in time, place, rank, and degree.

अनु After, in time, place, rank, and degree.

उत् Up, upwards, high, in place, rank, and degree.

अध Down, downwards, low, in place, rank, and degree.

उप By, with, near, by the side of, by means of. उप is sometimes used to denote subordinate rank ; as वेद The *Vēda*, उप वेद An inferior, or subordinate *Vēda*.

दूर Far, distant, far off, or away.

परि About, round, round-about, entirely.

प्रति Again, against, back again, towards, for.

अति Beyond, passed, gone by, over, from one side to the other. It is often used to denote excess.

सु Well, good, easy, very.

दुः Ill, bad, hard, difficult.

These prepositions, as in Latin, have great influence over the verbs in modifying and varying their primitive significations. They are often redundant, and frequently superfluously numerous, sometimes even to the number of five or six ; as in the word अनुसमभियाहरति. But this extravagant application of them is condemned by good authors.

Certain Verbs occasionally conjugated in the proper Form.

624. CERTAIN verbs are conjugated in the *proper* active form when preceded by prepositions, and others, occasionally, without them.

625. जि Conquer, after वि or परा, is used in the *proper* form ; as विजयते or पराजयते He defeats.

626. क्री Buy, follows the *proper* form when preceded by परि, वि

or

or अव; as परिक्रीणीते He buys about, or entirely, विक्रीणीते He barter away, he sells, अवक्रीणीते He buys from.

627. विश Enter, with नि prefixed, is conjugated in the *proper* form with the same meaning; निविशते गृहं He enters the house.

628. पृच्छ Ask, is used in the *proper* form, after आ; as आपृच्छते He asks.

629. स्व Sound, after आ, is put in the *proper* form; as आस्वरते He sounds.

630. दा Give, preceded by आ, forming with it a new root signifying to take, is conjugated in the *proper* form only; as दानमादत्ते He receives the gift. But when दा is preceded by आ, or वि and आ, and has then the meaning of opening or expanding, it is used in the *common* form; as मुखं याददाति देवदत्तः Dēva Datta opens his mouth.

631. गम् Go, with आ prefixed, and used as a causal, is put in the *proper* form; as आगमयते कालं तस्करः The thief causes the time to come; or, the thief waits for the proper time.

632. क्रीड Play, after परि, अनु, अव, आ or सं, is used in the *proper* form; as परि क्रीडते He plays about, &c. &c. Sometimes क्रीड् with सं prefixed, implies a constant creaking noise, as of a wheel, when it is used in the *common* form; as संक्रीडति रथ चक्रं The chariot wheel makes a constant creaking.

633. कृ Throw about, scatter, with अप prefixed, is used in the *proper* form, when these are applied together in the acceptation of scratching or throwing up the ground, as a cock in search of food, or a dog to lie down; as अपस्किरते कुक्कुटः The cock scratches. The सू is introduced after the preposition to promote the euphony.

634. शप्, when used in the sense of swearing, is put in the *proper* form;

form; as कृष्णाय शपने गोपी The female cow-keeper swears to *Krishna*. According to some authorities, it is in the sense of curling that शप् is used in the *proper* form; as कृष्णं शपने गोपिका The milk-maid curses *Krishna*. Otherwise शत्रु शपति The enemy swears.

635. ह Take, after अनु, signifying *take after, act like*, is used in the *proper* form; as पैतृकमनुहरते The horse takes after his sire's nature.

636. स्था Stand, after सं, वि, प्र, अव, or उत्, is generally used in the *proper* form; as संतिष्ठते He stands together, metaphorically, he is well, विनिष्ठते He stands apart, प्रतिष्ठते He stands forth, *met.* He sets off or departs, अवनिष्ठते He stands from, उत्तिष्ठते मुक्तौ He stands up on salvation, *met.* He is anxious for a final release from mortal birth. *Obs.* When स्था with उत् means *to arise*, it is put in the *common* form; as आसनादुत्तिष्ठति मनुः *Manu* arises from the seat. स्था, with उप prefixed, in the sense of *standing by or near, associating with, attending, serving, worshipping*, is generally put in the *proper* form; as आदित्यमुपनिष्ठते He stands by, or worships the sun, गंगा यमुना मुपनिष्ठते The *Ganges* stands by, or runs near, the *Yamunā*. साधुमुपनिष्ठते साधुः The good stand by, or associate with, the good, यमुनामुपनिष्ठते पन्थाः There stands, or is, a road by, or near the river *Yamunā*. पतिमुपनिष्ठते नारी A woman stands by, attends, or associates only with her husband, उपनिष्ठते विद्या Science attends; or, there is science. स्था, with उप, may be used in either form, when it means to be with or attend for the purpose of gain; as साधुमुपनिष्ठति, or उपनिष्ठते भिक्षुः The mendicant stands near, or attends the good man.

637. गम् Go, प्रच्छ Ask, ऋच्छ Go, श्रु Hear, स्व Sound, विद् Know, ऋ Go, and दृश् See, preceded by सं, are inflected in the *proper* form, provided they are used as intransitives; as संगच्छते वाक् The word goes together

together (with the sense), or is plain; **संपृच्छते** He asks, **संशृणुते** He hears, &c. &c. But if the verb have an accusative, they are put in the common form; as **वाक्यं संशृणोति जनः** A person hears the word or speech perfectly.

638. **अस्** Cast, throw, and **उद्** Search, examine, are used in both the active voices when preceded by a preposition; as **निरस्यते** or **निरस्यति** He casts out, or ejects, **समूखति** or **समूखते** He examines altogether, or thoroughly.

639. **यम्** Cease, refrain, stretch, strain, and **हन्** Strike, in composition with the preposition **आ**, when used intransitively, are put in the *proper* form; also transitively, provided the object be a part of the agent; as **आयङ्गते तरुः** The tree stretches towards, or grows, **आहते नरः** The man strikes at, *met.* is indisposed, **आयङ्गते पाणिं** He stretches out, or towards, the hand, **शिर आहते** He strikes his own head. If transitive—**शत्रुमाहति** He strikes at the foe, **आयङ्गति रजुं** He stretches out the cord.

640. **यम्**, with **उप्** prefixed, in the acceptation of marrying and accepting, is used in the *proper* form; as **उपयङ्गति कन्यां** He marries a maid, **शकटमुपयङ्गते** He receives or accepts the cart.

641. **तप्** Heat, warm, is used in the *proper* form, after **उत्** or **वि**, when intransitive, or when the object, if transitive, is part of the agent; as **वितपते पानिं जनः** The person warms his hand, **उत्तपते** or **वितपते** He glows with heat, he shines. **वितपति विश्वं सूर्यः** The sun warms the universe. **तप्**, with **अनु** prefixed, in the acceptation of repenting, is generally used in the *proper* form; as **अनुतपते** He repents.

642. **ह्वे** Call, brave, dare, preceded by **आ**, **नि**, **सं**, or **वि**, follows the *proper* form; as **कृष्णञ्चानूरमाह्वयते** Krishna called to Chānūra

(in a daring tone of defiance,) निहयते He calls in, or invokes, &c. &c. According to some authorities, when आह्वे means simply, to call to, it should be used in the *common* form; as पुत्रमाह्वयति पिता The father calls to his son.

643. सृज् Create, or make, is put in the passive form of conjugation, with an active signification, when the agent is a holy man; as सृज्यते त्वजं भक्तः The faithful servant makes a necklace.

644. कृ Do, make, after अप, प्र, उप, अधि and वि, is used in the *proper* form in the following and similar applications:—अपकुरुते He under does, under values, blames, reviles, प्रकुरुते पर दारान् कामी The lustful man takes away another's wife, प्रकुरुते गां He produces a cow (to give away), गीताः प्रकुरुते He produces, or sings divine songs, अधिकुरुते He does over, that is, he overcomes or conquers, अधिकुरुते शत्रुं He overcomes the enemy, विकुरुते स्वरां He plays a tune, विकुरुते वायुः The wind blows. When कृ, with वि prefixed, implies changing, altering, impairing, and the like, and is transitive, it is used in the *common* form; as चित्तं विकरोति कामः Lust depraves the mind.

645. नी Conduct, lead, when preceded by उप, and used in the acceptance of performing the ceremony of putting on the Brahminical thread, is put in the *proper* form; as पुत्रमुपनयते पिता The father puts the thread on his son. Also, with the same preposition in the sense of paying: as भृत्यमुपनयते He advances, or pays wages. With वि prefixed, नी, signifying doing away, giving, or paying, is put in the *proper* form; as ऋणं विनयते He pays the debt, धनं विनयते He gives wealth, क्रोधं विनयते साधुः The good man suppresses his own anger. If another's anger, it is put in the *common* form; as पितुः क्रोधं विनयति पुत्रः The son appeases his father's anger. नी, without a preposition, in the sense of

excelling in learning and worshipping, is also put in the *proper* form: as विद्यायां नयते देवदत्तः *Dēva Datta* leads (excels) in science, शिवं नयते शिवनाथः *Siva Nātha* leads towards (worships) *Siva*. With उन्, नी is used in the *proper* form in the sense of lifting, raising up; as दंडमुन्नयते राजा The king raises, or lifts up the staff.

646. क्रम् Step, move, walk, with आ prefixed, in the sense of advancing, rising, or ascending, as the sun and stars, is put in the *proper* form; as आक्रमते सूर्यः The sun ascends. Also in the sense of advancing or improving in knowledge; as विद्यायामाक्रमते बुद्धिः The understanding advances, or improves in science. विक्रम्, signifying walking distinctly, is also put in the *proper* form; as विक्रमति जनः The man walks. But when riding is implied, it is used in the *common* form; as अश्वेन विक्रमति वीरः The hero goes with a horse, that is, on horseback. क्रम्, with उप, or प्र, in the sense of proceeding, approaching, or beginning, is also put in the *proper* form; as गन्तुं प्रक्रमते He begins to go, भोक्तुमुपक्रमते He proceeds to eat. When क्रम् is used without an inseparable preposition, it may be conjugated in either of the active forms.

647. ज्ञा Know, with सं, in the sense of knowing altogether, or perfectly, and with प्रति in that of promising and recognising, is put in the *proper* form; as नत्वं संजानीते He knows the principle thoroughly, प्रतिजानीते He promises. Also with अप, in the sense of pretending, or deceiving; as अपजानीते He pretends not to know, he knows secretly.

648. बह् Tell, say, is used in the *proper* form, under the following circumstances: With वि prefixed, in the sense of speaking differently, disputing; as विवदन्ते जनाः The people dispute. With सं and प्र prefixed